

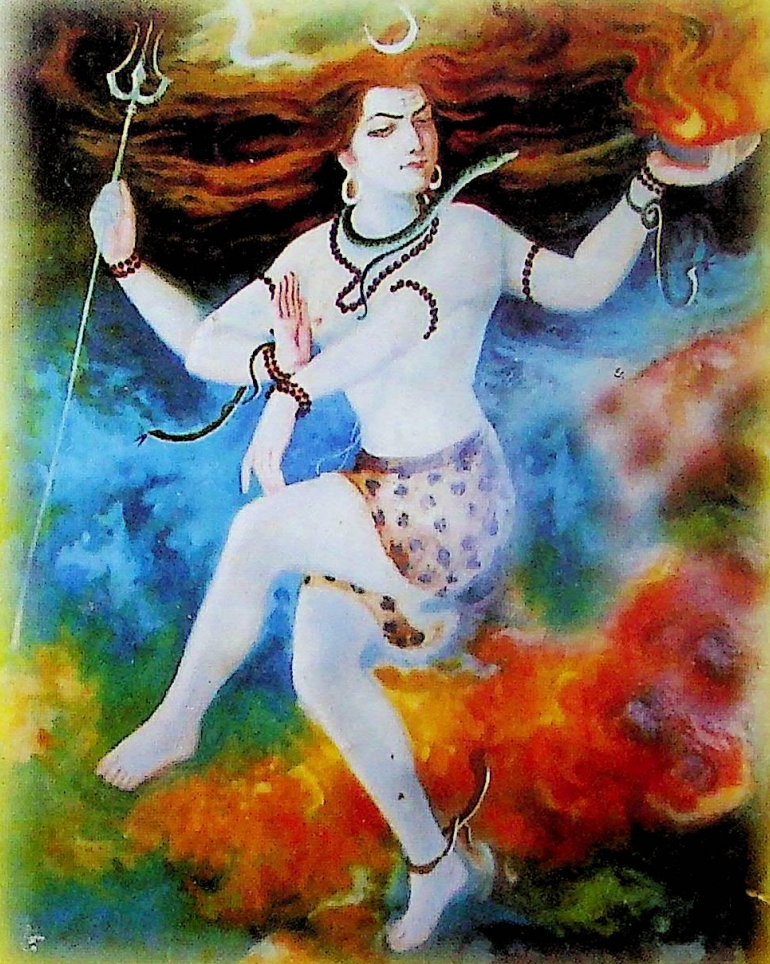
Kshir Bhavani

TIMES

योगमातिष्ठ उत्तिष्ठ [Resort to Yoga and Stand up]

क्षीर भवानी टाइम्स

JANUARY-FEBRUARY 2007



मही पादाघाताद् व्रजति सहसा संशयपदं
पदं विष्णोर्भ्राम्यद्भुजपरिघरुग्णग्रहगणम् ।
मुहुद्यैर्धिरस्थ्यं यात्यनिभृतजटाताडिततटा
जगद्रक्षायै त्वं नटसि ननु वामैव विभुता ॥

A portrait of Mahatma Gandhi, showing him from the chest up. He is wearing his iconic round glasses and a white shirt. He has a warm, smiling expression, looking slightly to the right. The background is a solid light yellow color.

He said:

ਅਮਰ ਜਲ ਵਿਚੋਂ ਹੋ ਕੇ ਫੁੱਲਾਂ ਦੀ
ਮਿੱਥਣ ਨਾਲ ਕਮੋਂ 934 ਮੀ. ਮਿੱਥਣ ਨਾਲ
ਮਿੱਥਣ. ਮਿੱਥਣ 24-5

- They said:

- ★ *"The light has gone out of our lives; yet I am wrong, for the light that shone in this country was no ordinary light and a thousand years later, that light will be seen in the country, and the world will see it..... For that light represented the living Truth."* **Jawaharlal Nehru**, on the night of Jan 30, 1948, while addressing the vast crowd outside **Birla House**.
- ★ *"The Twentieth Century Prophet"* **Gainsborough**, in his documentary on Gandhi.
- ★ *"The architect of Indian Independence"* **Lord Mountbatten**
- ★ *"A man who has confronted the brutality of Europe with the dignity of the simple human being, and thus at all times risen superior Generations to come will scarce believe that such a one as this ever, in flesh and blood, walked upon the earth."* **Albert Einstein**

क्षीर भवानी टाइम्स

KSHIR BHAVANI TIMES

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[RESORT TO YOGA AND STAND UP]

A TRILINGUAL BIMONTHLY JOURNAL OF KASHMIRI PANDIT SABHA, JAMMU

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COVER PAGE : "NATARAJA" (OIL ON CANVAS BY DEVDAS 1985) PASHUPATI MANDIR
LAXMINAGAR SARWAL-JAMMU

A WAVELET OF VEDIC WISDOM



अदितिर्द्यौ रदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वेदेवाऽअदितिः पञ्चजनाऽअदितिर्जातमदितिर्जनित्वम् ॥

[यजुर्वेद २५/२३]

O' INCONCEIVABLE BOUNDLESS ONE :

Thou art the heaven, thou the space,
Thou art the mother, thou the father,
Thou art the son, thou the five elements,
Thou art all the beings now living,
Thou art all the beings hence to come, and,
Thou art all that thou art, Presenting Deity of manifestation, too.

[YAJURVEDA : 25/23]

NOTE :

In the above free rendering of the verse, I, somehow, feel impelled to suggest that :

'ADITI', ordinarily connoting a Deity/the Sun, should mean Supreme Consciousness;
'DYU', generally translated as 'Heaven', should mean the final resting place
(Param Dham);

'ANTARIKSHA' ordinarily referred to as 'Space', should mean a treacherous Divide
between This (Idam) and That (Adah) that one has to traverse,
willy-nilly, sooner or later;

'MATA', 'PITA', 'PUTRA', 'PANCJANA', all taken together, should mean the 'Prapanch'
(Diverse Manifestation), and,

'VISHVA-DEVA' generally referred to as the Presiding Deity of the creation, should
connote Supreme Consciousness Itself in Its capacity as performer
of one of the five distinct functions (Pancakritya) of preservation.

B.L. Khar

From President's Desk

Brothers and Sisters,

Namaskar My heartiest Shivaratri Mubarak. *This is our eighteenth Shivaratri away from our aboriginal home !*

The KPs are the aborigines of the valley of Kashmir in the absolute sense of the term. Our stock has not migrated to Kashmir from anywhere. Ours is the primordial status vis-à-vis Kashmir. We have sprung from the indigenous five rudimentary elements of Kashmir—from its earth, its water, its fire, its air and its ether. Our genetic formation has taken place in Kashmir, rightly called '*Paradise on Earth*'. Our features are Kashmiri, our complexion is Kashmiri, and our demeanour is Kashmiri. We are the ones who have steered clear of all the genetic cross transmutation unfortunately forced on us at various stages of our existence on the soil of Kashmir. We are the residuary Kashmiris who during earlier times have made wonderful contribution to the Aryan arts, culture, literature and philosophy. It is we who have given the name 'Kashmir' to the valley after the name of our ancient sage, Kashyap Rishi.

God willed it and our wheel of fortune turned to our disadvantage. The Muslim adventurers began to invade the valley in the beginning of the eleventh century. Shah Mir, a Turk, treacherously usurping the throne of the last Hindu sovereign, Kota Rani, ascended to it himself. He was soon followed by Rengan Shah, a Tibetan converted to Islam, who ascended the throne in 1341. For the larger portion of six hundred years of Muslim rule that followed, the KPs became a hunted and persecuted community. Sikander, the Iconoclast created havoc. C.E. Tyndale Biscoe, gives this unbiased and impartial account about the persecution of KPs in his book, "*Kashmir in Sunlight & Shade*"; "*Hundreds were converted to Islam by force, hundreds of those who refused were put to sword. Sikander destroyed all their sacred places and monuments of historical importance. With the material, he built mosques and ziarats in various places...Sikander's son Ali Shah, who ascended the throne in 1435, completed the work of destruction which his father had undertaken*" Thus numerous attempts were made to erase us completely or dislodge us, lock, stock and barrel, from our land of antiquity. The majority of us succumbed to the repeated tyrannical onslaughts and got converted to Islam at the point of sword. Large numbers had to leave their hearths and homes to seek refuge elsewhere in the plains. The majority community was converted into minority. We, the remaining lot, asserted ourselves and adapted to the altered conditions of life. We survived perhaps because of having learnt, in the process, to develop a sort of a mechanism of fortification around us. The KPs had a small respite during the peaceful interlude of Bada-Shaha, around middle of the 15th century AD, mainly because of the opportune intervention of Shari Bhat. During Bada-Shah's reign, some of our brethren, hounded out of the valley earlier, found an opportunity *to return with honour and dignity*. The KPs were induced to study Persian and were offered Government jobs. They responded positively to this generous gesture and started asserting themselves to live peacefully. An outstanding feature, however, about our community had been that we had, even during the entire Muslim rule, formed the literary class. We enjoyed some security of life and property during the Mugul period. We were entrusted with high Government jobs. "*It was Akbar who was pleased with their erudition and intelligence, and gave them the surname of Pandits*" writes Tyndale Biscoe about the KPs. Our evil days started again under the reign of Aurangzeb which continued more fiercely during the tyrannical rule of the Afghans who continued the work of spoliation and slaughter from the middle of 18th century. The KPs, however, demonstrated their grit and succeeded in changing the government of Kashmir, in the second decade of 19th century. It was under the leadership of Birbal Dhar that we managed to rescue ourselves and the land from the tyranny and barbarism of the Pathan rule by bringing the Sikhs to Kashmir. Under the Sikh regime and as also under the regime of the first two Dogra Maharajas, (Gulab Singh and Partap Singh), the KPs had filled the most important administrative posts. During the rule of Maharaja Partap Singh, English education was introduced in the State and the KPs took full and early advantage of it.

Our fresh spell of predicament began from July 13, 1931 which, ironically, is now commemorated as "Martyrs' Day". On this fateful day, we were subjected to loot and arson. A number of KPs were forced to recite *Kalma*, their sacred threads were torn and their tufts clipped to establish their forcible conversion to Islam. The Hindus of Vicharnag, in their statement made before the Riot Inquiry Commission, had, among other things, stated that *".....they looted and plundered the houses of the traders, first taking away hard cash, ornaments and household property and burning documents and windows and door frames; holy scriptures were desecrated and burnt; the males of the houses were thrashed and females insulted to such a degree which cannot be put in black and white"* The conditions started worsening further for us with the launching of Muslim Conference in 1932, (later renamed as the Kashmir National Conference), by Sheikh Abdulah. The partition of the sub-continent in 1947, in combination with the grave errors of judgment on the part of our leaders of the time, landed Jammu & Kashmir in a state of quandary with the KPs becoming the soft target (in a renewed form) of the anti India and pro Pakistani communal forces, ever since then. What an irony of fate, even in Independent India, with the State of J&K forming its integral part, there has not been any respite for the KPs. The aggressiveness of Muslim fundamentalists went on snow-bounding. After failing their "OPERATION GIBRALTER" of 1965, Gen Zia formulated "OPERATION TOPAC". Our woes as such continued unabatedly and ultimately culminated into the horrendous mass exodus of 1989-90. That, perhaps, was the worst to happen to us.

Much water has flowed down the river Jhelum since our persecution and being hounded out of the valley began during earlier periods, notably during the reign of Sikander, the iconoclast. It was then a sense of communal hatred and religious intolerance, more or less at the local level, that had given rise to our periodical ordeals. Even the events of the third decade of the 20th century do not necessarily point toward any international communal ramification as their basis. But this time, sure enough, our exodus from the valley has taken place under a pre-meditated Pan-Islamic design to affect ethnic cleansing in the valley for enforcing Nizam-e-Mustaffa not only in the valley, not only in the state of J&K, but also in the other parts of the country, to say the least. Our migration from the valley this time has, therefore, far wider, more serious and potentially more dangerous ramifications than ever before. Our problem is closely related to the happenings at the international level, as for instance, the one in New York on Sept 11, '01, that virtually shook the world's mightiest nation, root and branch. We have to take an integrated view, at the global level, to seek redemption of our woes. We have to pool our resources, in the shape of men and material, to forge a united front to fight back our adversaries whosoever, whosoever and wherever they may be. We cannot afford to be complacent. We cannot afford to break ourselves into splinter groups. We cannot afford to form cliques to run down each other. In case we fail to do what we should do at this hour of the worst crises in our history, we will continue to languish and our future progeny will never excuse us. We would be well advised to draw a renewed inspiration from Swami Vivekananda's famous pronouncement-**"ARISE AWAKE AND STOP NOT TILL THE GOAL IS REACHED"**. We should also repose our unflinching faith in our scriptural dicta, which, among other things, proclaim : **"SATYAMEVA JAYATI"**. We, therefore, cannot have even an iota of doubt about the fact that the Truth shall triumph ultimately. That is the proclamation of our saints and seers, too, in whom we repose all our trust. The wheel of fortune has to move on. We have to return to our enchanting valley of snow-peaked mountains, lush green meadows, tranquil lakes, gushing springs, cascading water falls, murmuring streams, sweet-smelling multitudes of flowers, green vegetables, delicious fruits, wonderful birds and wild life and of our shrines and monuments, *et all*. All that, and more, is our HOME LAND, spread through the length and breadth of the valley, from Jawahar Tunnel to Uri-Bridge and from Baltal to Toshamadan. And we shall wait for our honourable and dignified return to it, meantime striving hard ceaselessly toward that end.

T.N. Khosa

DIET CONSECRATED

अन्नम-अमृतरूपेण नैवेद्यं !

(Consecrated food is to be partaken of, reverentially, like nectar)

Every morsel, every bite, every grain has to be carefully watched, consecrated and treated as nectar before finds its way into our mouth. That is the real import of the verse-line quoted above which forms an essential part of our common recitation almost on all religious occasions. The wisdom of this scriptural dictum appears to have caught the imagination of Mahatma Gandhi also who says : *The pangs of hunger are not relieved by stuffing the stomach but by taking a limited quantity of food, like medicine, and remaining content with it.* Modern science, it appears, has also been making some assertions that tend to lend support to such scriptural ordinances.

A study, published in one of the issues of the *British Medical Journal* in 1994, had reported, "*Something about a vegetarian diet makes people live longer*". The study, involving 6,115 British vegetarians, had found that "*they had a 28 per cent lower risk of dying from heart disease and a 39 per cent lower risk of dying of cancer, compared to meat-eaters.*" [TOI : JUNE 28, 1994] Another study (apparently a follow-up of the 1994 study), published recently in the *British Medical Journal*, has found that "*Vegetarians are more intelligent than meat-eaters.*" The study having tracked more than 8,000 volunteers over 20 years, has reported: "*The typical adult vegetarian had a childhood IQ of around 105, around five points higher than those who continued to eat meat as they grew up. They were also more likely to go to university and be employed in high-powered jobs. Vegetarians tend to have lower blood pressure and lower cholesterol, cutting their risk of heart attacks, and are less likely to be obese. A diet rich in fruit, vegetables and whole grains could boost brainpower.*" Catherine Gale, one of the researchers, has said that intelligent people might be more likely to consider both animal welfare issues and the possible health benefits of a vegetarian diet. Liz O' Neill of the Vegetarian Society said of the study: "*we have always known that vegetarianism is an intelligent, compassionate choice benefiting animal, people and the environment. Now we have got the scientific evidence to prove it.*" [TOI International Mumbai Edn. Dec. 16, 2006] Earlier, it was disclosed by the American Association for the Advancement of Science, in California, that *the skimpier our diet, the healthier and longer we are likely to live—provided we do not cross the border to malnutrition* [HT March 26, 1999].

Among other aspects of health-care, medical science is making rapid advancements in the matter of dietetics. A strong belief is building up that health can be acquired and maintained through a proper management of dietary regimen. More and more stress is being laid on the preventive aspect of the diseases. The causation, prevention and cure of many common ailments are linked to diet. It has been found that high fiber diet has protective influence in the genesis of heart diseases, appendicitis, colitis, gallstones, hypertension, constipation and malignancy. The high fiber diet, we are told, is primarily obtained from vegetables and food grains. All these findings are based on pure scientific studies and experiments.

The world owes a debt of gratitude to the modern scientists, researchers, inventors, discoverers and explorers for having completely transformed the life style of man amazingly for over three millennia past. For instance, in the matter of health care, (the

genuine diet aspect of which is being discussed briefly in this write-up), long strides have been taken by Medical Science in eradicating some hitherto deadly diseases, in effectively controlling some other life threatening diseases and in prolonging the life span of man. The fight, on the part of these wonderful modern seers, is on and our progenies assuredly stand a magnificent chance to live in a much better world.

In this token thanks-giving approbation for our modern scientists, one's heart goes out, spontaneously, to our earlier inward-looking seers and sages who have worked out wonderful universal truths of eternal values covering almost all the important aspects of man's life. Dietetic-discipline also has received due attention from them. Numerous ancient scriptural references are available to show how our ancient sages, scantily dressed, living in thatch-roof huts, devoid of laboratories and without resorting to the 'cruel' experiments on guinea pigs, rats, and monkeys etc, had come almost to the same conclusion, quietly, in the matter of dietetic discipline that the modern scientists have now been proclaiming with the beat of drum. Thousands of years back our sages declared: 'अन्नमयं हि सोम्य मनः' [Mind is the direct reflection of diet] {Chandog-Up: 6/5/4} It is one of the cardinal principles on which the entire regimen of dietetic discipline has been based, as reflected in our numerous ancient scriptures. It is not only the stuff we eat that has to be taken care of but the surroundings of the place where we eat and the seat we take for eating also have to be taken due care of. Equal importance has to be laid on the general physical and mental frame of the persons preparing and serving the food. That is the degree of subtlety one is supposed to go to, under these ancient tenets, in the matter of eating.

About how much and what we should for our spiritual advancement, Bhagvat Gita has it to say : नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्चतः [Yoga is neither for him who overeats, nor for him who does not eat at all for long periods...] and emphasizes युक्ताहार [Moderate/Regulated/Temperate diet] {6/16,17}. It also classifies people into three categories in the matter of their food preferences viz: Satvika, Rajasika and Tamsika. [Again, there are no exact English equivalents for these Sanskrit expressions. In some works, however, these are translated as "Sentient", "Mutative" and "Static", respectively]. The foods that are savoury, and augment vitality, energy, strength, health, cheerfulness and appetite, are liked by Satvika. [17/8] The foods that are bitter, sour, saline, excessively hot, pungent, burning and are productive of pain, grief and disease, are liked by Rajasika. [17/9] The foods that are stale, tasteless, stinking, left-over and impure are liked by Tamsika. [17/10] Although no specific distinction has been made between vegetarian and non-vegetarian foods in these dicta, yet there appears to be a sufficient evidence in these to imply that non-vegetarian food can never be a preference for a Satvika.

Manu Smiriti appears to be distinctly clear in the matter of denouncing the non-vegetarian food thus :

1. योऽहिंसकानि भूतानि हिनस्त्यात्म सुखेच्छया।
स जीवंश्च मृतश्चैव न कश्चित् सुखमेधते ॥
2. नाकृत्वा प्राणिनां हिंसा मांसमुत्पद्यते क्वचित्।
न च प्राणिवधः स्वर्ग्यस्तस्मान्मांसं विवर्जयेत् ॥
3. नभक्षयति यो मांसं विधिं हित्वा पिशाचवत्।
स लोके प्रियतां याति व्याधिभिश्चनपीड्यते ॥

[One who simply for his own pleasure kills innocent animals, does not find happiness in this life and in the life hereafter://. Man cannot find meat without resorting to killing, killing can

never procure a heaven for him and as such he should abstain from killing. // One who does not deviate from the path of natural justice and does not eat meat like a demon, he shall be blessed with health and happiness] {Manu Smriti V/45, 48, 50}

Swami Dayanand Saraswati, in the tenth chapter of his *Satyaratha Praksha*, among other things, strongly opposes meat-eating on the ground that all animals, butchered for obtaining meat, would, otherwise, be far more useful for the human population in one way or the other. For instance, he contends, each cow is capable of sustaining minimum of 24,960 human souls on her milk, one oxen is capable of producing at least 1000 maunds of foodgrains which can sustain at least 50,000 men, a goat can feed as many as 25,920 men on her milk. Similarly buffaloes, lambs, horses, elephants, camels, donkeys are all immensely useful for sustaining human population. Therefore killers of these animals should be treated as the killers of all the human beings these animals are capable of sustaining.

Lalishwari has recommended adoption of a moderatism in the matter of dietetic habits thus :

ख्यन ख्यनु करान कुन नो वातख, न ख्यन गछख अहंकारी !

सोमुय ख्य मालि सोमुय आसख, सोमख्यनु मुचरनय बरन्यन तारी !!

[Overeating will not enable you to reach the goal. Wilful abstention from food will make you conceited. Therefore, eat moderately which will open the portals for your final emancipation] [LALA-VAKS]. Verily, it is the reflection of the wonderful idea of Yukhta-A'ha'ra of Bhagwat Gita mentioned in para (5) above as also the precursor of modern scientific finding in the matter of 'skimpier diet' mentioned in para (1) above.

It is heartening to note that Swami Shri Laxmanjoo Maharaj, the last, thus far, in the lineage of towering Shaiva-acharyas of Kashmir Shaivism, perhaps deviating from the generally accepted view of his predecessors, has come out quite vehemently against meat eating thus: *Beware of those so called self-realized renunciates who suggest ways for eating meat as they not only hurl themselves but also their followers into the veritable hell.*

One feels that, perhaps, the aspect of *animal welfare*, as incidentally touched upon in the latest British Medical Journal findings (*para 1 above refers*) should be a matter of greater concern for the human society, at least for refurbishing the much-disturbed ecological balance. It also brings forth the elements of non-violence and compassion, the basic humane traits that get brutalized by resorting to indiscriminate killing of animals for our food. On *cruelty to animals*, (necessitated by our insatiable hunger for non-vegetarian food), Master Zinda Kaul laments :

*Simple and innocent pretty animals,
Who expect protection from us,
Are, by us, cruelly slain, and,
Robbed of their young ones, eggs and nests.
Our eyelids droop, our faces lengthen
At sight of a bloodless feast.*

[Masterji's own translation of stanza 6 of his Kashmiri poem : *Karnnavi Tarakh Na Apore*]

"There is greater pleasure in not eating than in eating. Who has not experienced the truth of it?"
(Mahatma Gandhi)

B.L. Khar

Editor

FOOTPRINTS ON THE SANDS OF TIME

TO WHICH CATEGORY DO WE BELONG?

Gurudev classifies people of the world into the following five categories :

- (i) People who always get and never give anything in return.
They are..... THIEVES.
 - (ii) People who get a lot and return a little.
They are..... DEBTORS.
 - (iii) People who return exactly what they receive.
They are..... FAIR BUSINESS PEOPLE.
 - (iv) People who return more than what they receive.
They are..... GOOD PEOPLE.
 - (v) People who do not get anything but they give all
that they have, as they know only giving.
They are the GENUINE PEOPLE.
- and then asks the question :
TO WHICH CATEGORY DO YOU BELONG?

Fo J S Nax.

Ramakrishna Says :

- (i) Egotism is like a cloud that keeps God hidden from our sight. If by the mercy of the Guru egotism vanishes God is seen in His full glory. Mukti can be attained only by him who has forgotten self. When the sword has been turned into gold, by the touch of the philosopher's stone, it continues, no doubt, to have the appearance of a sword, but it can do no harm to any. Our ego (Ahamkara), similarly, if made pure by realising God, can do no harm to any one. If one acquires the conviction that, everything is done by God's will then one becomes only an instrument in the hands of God, one is free even in this life. "Thou dost Thy work, O Lord, but people say, 'I do it'."
- (ii) So long as passions are directed towards the world and its objects they are enemies, but when they are directed towards the Deity they become the best friends of man, for they take him to God. The desire for things worldly must be changed into longing for God; the anger which you feel towards your fellow creatures must be directed towards God, for not manifesting Himself to you, and so on with all the other passions. The passions need not, and cannot be eradicated but they can be educated and turned into a different channel.
- (iii) A devotee who can call on God while living a householder's life is a hero indeed. God thinks : 'He who has renounced the world for My sake will surely pray to Me. He must serve Me. Is there anything very remarkable about it? People will cry shame on him if he fails to do so. But he is blessed indeed who prays to Me in the midst of his worldly duties. He is trying to find Me, overcoming a great obstacle- pushing away, as it were, a huge block of stone weighing a ton. Such a man is a real hero.'

A PEEP INTO BHOODAN MOVEMENT

—Dr. J.L. Tiku

I have done my BVSc from Bihar Veterinary College, Patana, in 1956. During my four-year studentship there, I had an opportunity to learn some elementary details about the *Bhoodan* Movement launched by Shri Vinobaji Bhave, the moral heir of Gandhiji's who had designated him as the first *Satyagrahi* for his nonviolent programme against the British Rule in India. I had also had the opportunity of getting introduced to the Prayer-Meetings of Vinobaji in Ghandi Maidan, Patana. Gandhi Maidan is a famous capacious ground in Central Patana and is associated with Freedom Movement of the country. Notable leaders of the Freedom Movement have used this ground to address the masses of Bihar, from time to time These include Mahatma Gandhi, Pt. Nehru, Rajinder Prasad, Jai Prakash Narayan, Shri Krishna Sinha, Anugrah Narayan Singh, among others. It was then the turn of Vinobhaji to launch a new social revolution from this ground. Dressed in a simple Dhoti and draped with a shawl and a woolen cap, followed by a close retinue of workers and disciples which included a few foreigners, both ladies and gents, he would address a huge gathering of people. The address would be called GITA-PRAVACHAN. He would chant various verses from the *Gita* and would then interpret these, in depth and in a masterly manner to the audience who would listen to him with rapt attention. [Vinobhaji has written many books which include a Commentary on Gita and a Marathi translation of it which he had done in Dhula Jail. He would address the jail inmates and recite to them the verses from the 'Song-

Celestial' and translate these in Marathi for them.] The *Gita Pravachana* would last for about two hours and then Vinobhaji would retire. My occasional visits to the Gandhi Maidan had generated in me a desire to join a *Bhoodan* Camp to see for myself what the camp life like.

It was April, 1955. Our college was closed for the summer vacation. I had appeared in the pre-final examination. All the students were packing to spend their vacation at their respective homes. An advertisement had appeared in the local newspapers for the student participation in the *Bhodan* Movement Camps. I, along with three other local students, applied for enlistment. We were asked to join a *Bhoodan* Camp in Gaya District, indicating the specific location of it. We took a local train to Gaya. The designated camp was, in fact, under the over-all charge of the veteran *Socialist-Saryodaya* leader, Shri Jaya Prakash Narayan. It was *his* initiative to invite students during summer vacation to inculcate in them the spirit of social service and rural development. We were very eager to see/meet him. But to our ill-luck, Jaya Prakash ji had left for Orissa to supervise the treatment of Vinobhaji who, while on his *Pad-Yatra* there, had been taken ill. At the Railway Station, we were introduced to Shri Siddeshwar Prasad (if I correctly remember his full name), popularly called Sidhu Baba, incharge of the camp. He was a tall, fair person, dressed in clean Khadi with a Gandhi Cap, who turned out to be a man of few words. He started lifting part of our luggage and advised us to follow. It was a gesture that embarrassed us as he was a fatherly

Concept of Shri Chakra

—Dr. C. L. Raina (USA)

In Upanishadic and Pauranic theology, natural forces were divinized to help man understand the Immutable—the primal source of creation, preservation and dissolution of the universe. This provided a psychic opening for a vision of the unity of man, god and universe. The Vedic gods are cosmological in character and represent man's aspiration to be in tune with the divine. Agni, Vayu, Ashvinis, Surya, Mita, Varuna, Shri, Prithvi etc of the ancient Vedic texts are gods who represent various moods and modes of nature and play definite roles in the cosmic drama to keep the rhythm of the universe vibrant. And it is this rhythm that is represented by *mandals* and *chakras* referred to as 'zageshwar' in Kashmiri religious terminology.

Seers attributed names and forms to these cosmic forces, and gave them specific traits as aspects of divinity through concepts. They visualized them through the concepts of *bindu* or the dot, *trikona* or the triangle, *vritta* or the circle, *bhupura* or the doorway, *linga-yoni* or the procreative symbols representing Shiva-Shakti. The different *devtas* and *devis*, male and female deities, were allotted their *vahanas* or the vehicles in the form of animals and birds giving definite meanings to their symbology.

Thus Surya, the sun god, has his celestial chariot drawn by seven horses, each horse symbolising a definite ray. In the same manner *dwadasha adityas* are symbolic of

the twelve months of the year. 'Aditya' means the son of Aditi—the universal energy. She represents the *prakriti* aspect or the nature mother', while *akash* is termed as the 'father sky'. The *surya mandal* drawn and worshipped by Kashmiri Pandit ladies on Ashadha Shukla Saptami reminds of the hoary past when the Vedic deity was worshipped in the compounds and kitchens in Kashmiri homes and offerings of rice were placed on the *mandal* or the circular drawing representing it.

The *Sapta Rishis* : Vashistha, Kashyapa, Atri, Jamadagni, Gautama, Vishwamitra and Bhardwaja too are symbolic, each representing the cosmic principle in one or other form. While Kashyapa, the progenitor, represents temporal existence, Bhardwaja symbolises Jamadagni symbolises lustre and Kundalini symbolises the vital breath.

Shri Chakra is the most sacred symbol in the Kashmiri *Shakta* tradition. The mool *trikona* or the central triangle of the diagram is the *yonis* with *lajjabija* and *hrim* its symbol. The triangle is equilateral and its point of concurrence is *bindu*—the absolute reality without any dimension. Its symbolic meaning is made explicit in the following shloka :

*Shri Chakra priya bindu tarpana para
Shri Rajrajeshwari*

Shri Chakra is the *priya bindu* is the eternally pleasing Shiva absorbing in it Shri Rajrajeshwari, the supreme sovereign mother

creatix who is *tarpana para* as transcendental in pleasing native. *Bindu* represents the dot of our consciousness which gets materialised through *saguna-sadhana* of Shri Sharika manifest in the *Chakreshwara*. The lines of this are the 'wave beats' of the divine and every triangle, lotus petal and circle is the abode of *varnamala* (the alphabet) or *matrikas*. *Matrikas* are worshipped at the time of *jatakarma*, *devaguna* and Shakta rituals related to homas of Shri Jwala, Sharika, Rajnya, Bala, Bhadrakali and Tripura Sundari.

Shri Chakra is a diagram signifying hope and aspiration. According to those who practice Shakti puja, Shri Chakra symbolises the "One by whom all devatas live." Infinite rays of light emanating from the *chakra* are received by devotees who worship it with the *kadi mantra* of fifteen syllables where the 'bindu' represents the immortal face of Shri Sharika—the Mother of all *bija mantras*.

A sound is heard. Timelessness is experienced. The spirit feels the pulsation of the Divine Mother's presence.

Kashmiri Pandits used to worship the *Shri Chakra* on *meru* made for crystal in their *thakurdwaras* or puja rooms which would be situated generally in the *madhya koshtha* or the second storey of their homes in accordance with *vastukala* and *Shakti Siddhanta* or the principles of Shakti worship. Some used to worship it on a properly engraved copper plate and some on bhoj patra or the birch-bark leaf.

Worshipping *Shri Chakra* is an essential religious practice of the Kashmiri Pandits.

“यदा सा परमा शक्ति स्वेच्छया विश्व रूपणीम
स्फुरत्तात्म मनः पश्येय तथा चक्रस्य सम्भवः।”

-Yogine Hridaya (1.9-10)

“When the Supreme Shakti of her own will manifests in the form of universe, and looks at her own throb, then the *Chakra* Comes into being.”

To understand the mystical and spiritual evolution of Shri Chakra from 'Bindu to Bhupara' it is necessary to understand the concept of the Agamic Seers. the Agamas have their bases in the Yantra and Mantra. A three-fold division, complemented with the ninefold division with the Bijamantras/seed syllables clearly signify the cosmic order in the formulation of Shri Chakra.

The bija/seed runs as : “क ए इ ल ह्रीं,
ह स क ह ल ह्रीं, स क ल ह्रीं।”

What is important is number three. Why? Number three signifies Iccha-Jnana-Kriya. This is the basis of the Primary triangle or Sarvasiddhiprada Chakra. This is worshipped as Mula trikona. This triangle represents the creation in its triple aspects, the triad-the triputi-the tripura all have their nomenclatures/namakarana derived from the primary triangle.

In the human body also, the trikona is at the bottom of the spinal column/Susumna in the Muladhara-the base-centre. Sri Lalitambika-the Mother Creatrix is visualised as the Kundalini Shakti, who traverses up and down between the two centres. This is

verily, the evolution and involution. It is the ascent and descent in Yoga.

The nine Chakras manifest through this primary triangle, which is the eternal flame with the 'tejas'/lustre of Surya/the sun, the soma tattva/lunar effects and Agni tattva/the element of physical fire. The triadic of tejas represent her three eyes representing the universal consciousness. She assumes the form of Vidyavati-the physical, metaphysical and spiritual knowledge of the triadic mysticism of the Shakti cult. Her glory, charma and silence is seen in the Primal Bindu/dot, which is being meditated upon by the worshippers of Kadi Vidya, as the Trikhanda Mudra, A compassion leans to embrace the physical constituents of the embodied soul to make the life cycle as a complete one. This is the genesis of the Matrikas in the Shri Chakra.

Ever gracious Tripura-Sundari is visualised in the nine facets of universal consciousness. Her ways are mysterious, homogeneous and ever blooming. Through the evolution of these triangles, she upholds the mystery of the emotional play of Bhavas. She is fertile. Her play is the cosmic union of Nine Chakra forming in Shri Yantra.

The formation of the Shri Chakra runs as :

Bindu-trikon-vasukona-dasara yugma
manvasranagadala Samyutasodsaram,
Vrttatrayam C dharnisadam trayam-
Va Sri Chakrametaduditam Paradevataya.

Shri Chakra is evolved form the Bindu/
primal dot-to triangle Betagonals/eight
triangles, ten triangles, fouteen triangles,

eight-pettaled lotus, sixteen-pettaled lotus,
square shaped Bhupar-with four enterances.
The Tantras speak of this Chakra as
Navayoni Chakra.

The Chakra is not called
Tripurasundari or Lalita Chakra, but just Shri
Chakra. Shri is the all.auspiciouness, where
male and female principle of the cosmic self
gets united. Thus the Shri Chakra is said to
be the union of Siva and Shakti Chakra, as
adored by Acharya Sankara in the
Saundariya Lahir'. The Sloka runs as :

"Sivah Saktya Yukto yadi bhavati
saktah prabhavitum
na ced evam na khalu Kusalah
spanditum apri;
atas tvam aradhyam hari-hara-
Viricadhibhir apri
pranantum stotum va katham akrtā-
punyah prabhavati" (1.1)

United with Shakti, Shiva is endowed
with the power of creation. Otherwise, he
is incapable of any movement. That
movement is the pulsation of Eternity known
as Shri-Chakra-Priya-Bindu-Tarpan-Para-
Shri-Rajesvari. She engulfs the whole
universe with her own rosy red effulgence.
She is the embodiment of peace, who is
worshipped and adored by Mahakali-
Mahalaxmi and Mahasarasvati. She is verily
I-Conscisouness - the fourth transcendental
state. But the is the Supreme Power of
Creativity known as 'Sthiti'.

Yogis meditate upon her to realise the
infinite digit of Immortality. Her song/
adovation to 'Shri Chakra is auspicious with
the tune of universal vibration.

An Introduction to Hinduism

—Swami NIRVEDANANDA

Hinduism is one of the major religions of the world. India has been the motherland of Hinduism for a long, long time. How long no one can say with precision. However, there is no doubt about the fact that Hinduism is several thousand years old, and that it is older than any other major religion of the world.

In very ancient days Hinduism was known as the *Ārya dharma* and its followers the *Āryas*. Their earliest home in India was in the Punjab. Nobody has yet been able to say finally where the *Āryas* of the Punjab had come from. Different scholars have made different guesses about the original home of the *Āryas*, such as the Arctic region, the great table-land of Central Asia, the Mediterranean coast, etc. Swāmi Vivekānanda was firm in his belief that the *Āryas* had not come from any place outside India.

However, from the Punjab the *Āryas* gradually spread all over Northern India, which tract then came to be known as *Āryāvarta*. In course of time they crossed the Vindhya range and spread their religion in Southern India. An *Ārya* sage, Agastya by name, is said to have led this march of the *Āryas* to the South.

One may like to know how the *Āryas* came to be called the Hindus. The origin of the name Hindu is rather funny. The river Sindhu (Indus) marked the western frontier of the ancient Aryan settlement in the Punjab. On the other side of the river lived the ancient Iranians (Persians). It was by the name of this river that the Iranians called the *Āryas*. But they could not pronounce the word Sindhu correctly; they would

pronounce it as Hindu. So Hindu came to be the name by which the Iranians called the *Āryas*. In course of time the *Āryas* themselves picked up this name from the Iranians.

The name Hindu also is very, very old. When the Hindus spread all over India, this entire country came to be known as Hindusthān.

Hindusthān has been the birthplace of many saints, many sages, many prophets. Through scores of centuries it has been prominently a land of religion. Its hills, mountains, rivers, lakes, seas and cities have been made holy by the touch of religion. These holy places strewn all over the country have made Hindusthān really a holy land. Through the ages myriads of pilgrims have been rushing to and fro from different corners of Hindusthān to visit these holy places. And religion has all along been the mainspring of the life of its people.

It was their religion that gave birth to the glorious culture of the Hindus. Even in the very ancient days the Hindus produced high class painting, sculpture, architecture, music and poetry. They wrote learned treatises on various subjects, such as Grammar, Philology, Logic, Philosophy, Politics, Astronomy (*Fyotisha*), Medicine and Surgery (*Āyurveda*). They put in valuable research work in Chemistry and have left behind sure proofs of their amazing skill in Engineering, Irrigation, Ship-building and in many other arts and crafts. And all these had their roots in religion; the ideas and ideals behind these were inspired mostly by Hindu saints.

In course of time, out of the great religion of the Hindus came two mighty offshoots, namely, Jainism and Buddhism. Hinduism together with its branch Buddhism spread even beyond the borders of Hindusthān. Countries like Ceylon, Burma, Siam, Cambodia, Cochin-China, Malaya, Java, Bali, Sumatra, China, Korea, Japan, Afghanistan and Turkestan came under the sway of one or both of these religions. Even in far off Mexico in North America scholars have detected traces of Hindu civilization. The people of these foreign lands hailed with delight the superior culture of the Hindus. The Hindus would never thrust their religion upon other people by force or stratagem. Peace, love, sympathy and service were their watchwords. Wherever they went they gave a lift to the people of the land from primitive life.

Surely, Hindusthān has been the mother of civilization in the East. And evidences have already come up to prove that Hindu ideas travelled even to ancient Greece, the cradle of Western civilization.

In its march through scores of centuries Hinduism has been growing in bulk and variety. Within its fold there is now room for numerous sects, such as the Vaishnavas, the Shāktas, the Shaivas, the Sauras, the Gānapatys, etc. Within each of these sects again there is room for numerous distinct groups. Moreover, the faiths of the Jainas, the Bauddhas, the Sikhs, the Ārya Samāj, the Brāhmo Samāj also are derived from Hinduism.

For some time past the hoary religion of the Hindus has been spreading its message in the far West. Many people in Europe and America are learning to esteem the Hindu view of life. Some of them are actually going so far as to adopt Hindu ideas and ideals.

Indeed the great religion of the Hindus is a mighty force for universal good. This is why this religion could have such a brilliant record of past achievements. And this is why the Hindus have reasons to believe that their religion is destined to have a more glorious future.

All true religions of the world lead us alike to the same goal, namely, to perfection if, of course, they are followed faithfully. Each of them is a correct path to Divinity. The Hindus have been taught to regard religion in this light. According to the Hindu view there is nothing wrong with the religions as they have been preached by the prophets and seers of God. The original teachings are priceless. They can give us a sure and correct lead. These are the true religions of the world. But, unfortunately, what passes as religion in the world often appears to contain more of husk than of kernel. The spirit of the original teachings is buried under a heap of senseless dogmas. Hinduism teaches us to distinguish the crude stuff from real religion. It warns us of the danger of being led by impostors and asks us to have religion from the source, from the original teachings of the seers and prophets. Hinduism advises everyone to find a seer to be his spiritual guide (Guru).

Religion is something immensely practical. If we want to be real men, we have to cleanse our mind. One has to put into practice the teachings of the great seers and prophets of one's own religion and regulate one's entire life accordingly. We have to form our attitude towards life and shape our conduct according to its teachings. These are some of the fundamental teachings of Hinduism. And from these we get a general idea of what the *Hindus* mean by religion.

Socio-educational Coordinates of Open Distance Learning (ODL)

(Continued from previous issues) —Prof. Badri N. Kaul

With specific reference to the developing world, *the profile of socio-economic development* we look for is well defined: we want improvement in the quality of life—sufficient food for all the sections of our populations, reasonable living conditions, leisure to enjoy life and the nature around us, intellectual emancipation to break the shackles of prejudices and superstitions, and participation in the development of a truly global society; economic emancipation and sustained growth; social harmony allowing peaceful coexistence in multi-racial, multi-religious and multi-social human collectivities which we have inherited from the united struggles, collective sacrifices and conflicts of our forefathers; benefits and the fruits of artistic activities, scientific discoveries and technological innovations, and the ability to contribute, sustain and promote them, uphold human rights, protect the environment that we live in and thus create a better world for ourselves to bequeath it to the future generations. To materialize this dream and turn it into a reality, *we need to help education help us better and help us fast* covering the masses irrespective of their geographical locations, political affiliations, economic capabilities, levels of preparedness, sex, age and race. It is here that we turn to ODL. But, does it have the necessary and convincing credentials? Is it a safe and dependable proposition?

Beginning with the British Open University, which took its first cohort of students in 1969, the enterprise of distance

education has come a long way over the past three decades. We have moved from the primitive correspondence course materials through highly structured self-instructional learner-friendly study materials supported by audio and video programs and in many cases elaborate student support services including tutorials and counseling sessions, audio and video conferences including tele-lectures and video classes using terrestrial leased lines, satellite and/or fiber technologies, computer assisted learning/teaching, internet and web based education be it for up or down-loading study materials, chat rooms or on-line synchronous or asynchronous tutorials—to disc based 'just in time lecture' technologies which combine digital video with a sound track making room for appropriately timed display of significant points, concepts, diagrams, illustrations and the like, frequently asked questions, their answers and the relevant reference texts all on a disc that can be transported easily and used at one's own convenience. These technological developments in the enterprise of distance education do not pertain to delivery systems or administrative operations only, instead they have all along been and continue to be sensitive to the pedagogic and andragogic concerns of practicing teachers, educational thinkers, researchers, administrators, employers and social as well as political leaders. It is therefore not a mere coincidence that starting with courses in social sciences in late 60's, today the larger percentage of

more than 40,000 ODL courses available the world over are in the areas of science and technology. Equally significantly, ODL has all along been sensitive to socio-economic concerns of the society. Its emphasis on socially relevant courses/programs, learner centredness, provision for those who have missed their first chance to education or those who are handicapped physically, economically or socially and the overall flexibility in its administrative and delivery processes and course packages have attracted the attention of all those concerned with education in one or the other way. Rise of mega-universities and the prospect of virtual universities are testimonies of the worth of ODL. In addition, bodies like the International Council for Distance Education, the Commonwealth of Learning and the whole host of regional and national ODL associations are there to weigh any hesitations against.

In particular ODL delivery systems comprise innovative features of far reaching consequences: open and flexible entry requirements to increase access and equity; degrees and diplomas by cumulative credits to allow students time for earning if they need to and/or attend to their other social obligations and commitments; multi-media course packages to suit not only the specific needs of a particular subject matter but also the differing learning habits and techniques; courses prepared by course teams including a variety of experts to provide up-to-date and rich content and specialized instructional design for easy access, grasp, retention and retrieval; programs made available to students at their own places, to be completed in their own time at their own pace, and in most cases at affordable costs. With the support

of technology, the system is fast extending its global dimensions—wherever possible students can access knowledge and courses from anywhere in the world. Once the courses are packaged and made available to students without demanding their proximity with the teachers, the latter should find time for more research and innovative work in their respective fields, whereby they enhance their productivity and value for the society, which in turn experiences development. Further, ODL methodologies make it possible to mount short academic as well as training programmes which suit situations where saturation levels are reached quite early in the day. The immense variety in its representation, the unprecedented accommodation it has allowed to communication and computing technologies within its ambit, its economies of scale and its transcendence over limitations of space, time and one's pace have undoubtedly poised ODL as the system of delivering education for this new millennium.

This profile of ODL, though not comprehensive, needs to be emphasized and brought to the notice of politicians, policy makers, educational administrators, teachers, students and society as a whole again and again, as *the goings are not encouraging—certainly not in the developing world*. Very often ODL enters the agenda of the national education policy, but the full potential of ODL remains far from being realized. At times the relevant ministries remain lukewarm to ODL methodologies and suspicious of the potential of collaboration and at times the institutions of higher learning do not see much sense in active and deliberate participation in the ODL enterprise. This is the case when only a small percentage of the

properly qualified applicants for tertiary education can be accommodated by the existing institutions and only around 3 to 4 percent of the relevant age group benefit from local higher education institutions. Some socially relevant programmes arranged by some institutions find it difficult to muster local institutional support because the initiatives are viewed more in the light of *clash of interests* than that of national interests. The usual refrain is that the institutions cannot turn to ODL as their staff is fully occupied with their existing workloads and they have no space, nor any additional funds for the purpose. Wishes and sighs do not breed funds. The Open Learning Institute of Hong Kong was established in 1989 to run as a self-supporting institution. Its pragmatic approach to curricula and operations together with the strategy of collaboration are good examples of how to manage with limited funds. It is functioning as a university now.

Those institutions planning to go for dual mode operations should assess their resources, both human and material, the extent and variety of educational demand they have to meet and organize their funds and programs accordingly in a way that while satisfying the demand optimally they would also utilize the available resources optimally. To produce more and more in greater variety and of better quality, at a lower cost and in shorter time, an industry has to innovate new ways of production, of lowering costs with astute financial management, and in fact redesign and customize their goods. Turning to be a dual mode operation, a conventional institution has to undergo a reasonable degree of re-engineering—curricula, financial management, regulations and operations must

change to match differing learner populations and their aspirations, varied delivery systems and to promote a pro-active work culture. A mere *mission statement*, displayed in bold letters or italics, does not by itself effect changes, nor promote any development. At the University of the South Pacific, for example, an academic is assessed on the basis of his/her contributions to conventional classroom teaching, research and distance teaching—every academic has to contribute proportionately to ODL operations. At the University of the West Indies, on the other hand, such assessment is done on the basis of the former two factors only. The consequences are not difficult to guess. In the latter case, the distance student remains a second rate client on the periphery. In such a situation, ODL cannot achieve what it is capable of. What I am trying to bring home is that when it comes to the issues of ODL, the developing world is still in a state of hesitation. The reasons are not far to find—vested interests, inertia, convenience syndrome, misconceived fears, lack of relevant information, lack of experience and specific expertise and work culture/ethics. They say History repeats itself:

Even after printing technology had become a commonplace, a treatise on public health, published in Germany in 1795, warned that excessive reading induced “a susceptibility to colds, headaches, weakening of the eyes, heat rashes, gout, arthritis, asthma, apoplexy, pulmonary disease, indigestion, nervous disorders, migraines, epilepsy, hypochondria and melancholy”. People were warned not to read immediately after eating, and only to read when standing up, for the sake of good digestion. Fresh air, frequent walks, and washing one’s face

periodically in cold water were also prescribed for habitual solitary readers. Most of all, it was feared that excessive reading would make people socially dysfunctional, would take the place of direct human contact, and could well lead to a society composed of certified misfits. (Rudenstine: 1996)

Quite often there are *immediately visible* economic reasons for resistance to new systems or technologies, while their *implications for the future* are not appreciated at all.

The turf-conscious chief engineer of the British Post Office, testifying before a committee of Parliament, was asked if the telephone merited attention. "No sir," he said. "The Americans have need of the telephone, but we do not. We have plenty of messenger boys." (Neuman: 1996)

Politicians, on the other hand, may fear public enlightenment and empowerment.

Soon after the Russian Revolution, Stalin rejected a proposal from Trotsky to build a modern telephone system. "It will unmake our work," he said, "I can imagine no greater instrument of counter-revolution in our time". (Neuman: 1996)

Intellectuals fear dilution of quality, but *the notion of quality has to change with the needed changes in the content and modes of education*. After all, *the saber-tooth curriculum may not be an eternal verity*. (Benjamin : 1939)

Social evolution allows us moments of real transformation only periodically; emergence of ODL is one of them. It is not a substitute for education, which including ODL will as ever remain the preserve of thinkers, researchers and teachers. Instead it is a mechanism that provides education with speed, variety and reach, the major

positive imperatives imposed by the selfsame evolution. ODL will not show us how to achieve quality, effect collaborations or be pragmatic, nor how to create a learning or just society. In the ultimate analysis it is how we address these issues, what choices we make and what projections of their consequences we may work on that will or will not pave for development. It is the socially and temporally relevant education that will bring about the desired changes and the concomitant development. ODL is there to facilitate such education and by implication any change and development at a speed that educationists have never imagined before, on a scale that we have never dreamt of and at a cost which most can afford. ODL as a system will not work if it is subordinated to those very constraints, in the form of irrelevant regulations, practices and conventions, which education is burdened with. In order to benefit the society with what ODL has to offer, we have to jump our mind-set, make structural and regulatory changes, and rationalize spending taking the entire gamut of educational needs into consideration. Obviously, we have a long way to go, but the occasion deserves celebration as we have come thus far, and farther we must go, lest our posterity should find us wanting.

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(Concluded)

SPIRITUAL GRANDEUR OF PARMANAND (1791-1879)

—M.N. Kak

Swami Parmanand, a great mystic poet & a saint of Kashmir, handed a very rich poetical literature of a devotional kind and he's been recognized as a poet of great and proven merits. He felt overdrawn towards reaching the Infinite, through his divinity that made him reach the truth and he fell in deep love with the search for truth. Parmanand felt excessively hurt at the hollowness of the mundane world. The mystic in him got aroused and he went about searching, knowing and understanding and also absorbing the reality. His mother Saraswati was a highly pious woman who was well acquainted, rather conversant with the rich heritage of her community. Parmanand received some little schooling and he felt interested in Sanskrit and Persian. Later his contacts with some learned men in the field of spiritualism sharpened his desire to go a head as a true devotee to develop a communion with God. He worked as a "Patwari" in the Revenue Deptt., but did not actually feel interested as his longing made him go a head in search of Reality.

The Vedantic thought had a profound impact on him. His faith was that one who can seek a merge between the finite and the infinite is possessed of a grandeur sees the light of true GYANA and experiences the real bliss (Anand). Once carrying a sheep on his shoulders, a chain of thoughts struck his mind which developed into a poem of pathetic context. The ideas of this poem are reproduced to :

1. Birth and births, the cycles prevail, darkness prevailed the around,
Engulfed and trapped I am, not a streak of light is there.
The night wrapped in darkness, darkness in life overwhelms me,
Wandering and roaming place to place, the goal unknown to me
A-viscious chain, coming to life & than dying, tormented I am.
The purpose of life, the goal, the targets, nothing clear to me,
Oh Lord! God! Show me the light and guide me,
Protect me, Oh, Lord, & wash my sins, tormented I am.
2. My God! I entreat Thee for guidance, ferry me across,
I am caught in the waves, and I am drowned.
Shower Thy Mercy & shower thy grace. Anguished the self is
Burning I have been, grant the boon to me
Save me from the agonies and turmoil.
This I wish, this is the desire, the lone desire it is.

From his early age his micro-self had developed our effective rapport with the macro-self. His mystic experiences had made him to lose all interest for the mundane and helped him to lose his identity. He was one will's the ultimate and the ultimate reality. His wife, Mal Ded, who too was the daughter of a Patwari in the Revenue Deptt. never liked his ways & she often chided him for neglecting the domestic duties. The righteous Parmanand looked else-where for bliss and enter his self. Somewhere he says (reference to Lord Krishna).

My heart, this Gokul is here a pasture is in bloom,

My Lord! You Shine in conscience!

The Gopis are running about, they wish to be with you

And they all are exuberant at Krishna's call.

He says that controlling of salt is the highest good. Life, he calls, a battle field and one has to fight successfully. The fight aims at letting self realization dawn and that is a great victory. According to him the finite and the infinite are linked. Salvation can be attained by drawing ourselves away from the mundane pleasures that are fleeting.

Bliss, if one wants it to be with him,

Mind must be purged, desires abandoned.

Soul, if this to elevated is,

the mind is to be purged of evils and conflicts.

In such a soul alone, lives Almighty Lord.

Oh God! I am engulfed. A Tempest bewilders me,

Before I am drowned and lost.

I implore, Guide me safe through life's ocean,

The lone born, now I ask for,

is to protect & defend me,

The path is murky, a haze persists,

Burdened & engulfed I am,

How shall I go ahead?

How shall I cross the ocean? Threatening it looks.

Parmanand emphasized Truth, Love, Righteousness, Peace & non-violence. Real love means egolessness. Real Sadhna is selflessness and service of creatures of God. Love is an exacted means of spiritual evolution. His poetry is revealed layer by layer and these are spiritual layers. In narrative poetes his "Shiv Lagan", "Sudhama Charitar" and "Radha Syumvar" are excellent compositions, which breathe "Vedants" His mysticism reveals pure action, right thought and slaughtering desires for attaining Bliss, Shreya. The skeptical and doubting minds stand in one's way to attain. Sidhi and Shakti :

Doubts and fear, if one is purged of these,
one is transformed into gold, passing the intensity of fire,
Imperfect thinking fear dwelling inside, lead to imperfection
commotion, din & fury, all shall go. Peace prevails then.

Most of Parmanands literature breathes harmony, & melody. These reverberate with rhyming jingles which invest his compositions with a Godly fervour. The depth of his poetical thought is of a great mystical stuff :

To be one with Him means to come through ordeals,
Experience death, while one goes on living
Self then is elevated and one is reborn to live well.

Parmanand is revered as a great mystic and ranked with Lalleshrī and Sheikh-ul-Alam for his rich contributions to mystical poetry to which he added a new grace. He wrote in Devnagri and Persian with a stamp of Sanskrit. He came into contact with many mystics and Master Zinda Kaul refers to Parmanand's contacts with some Muslim saints. Parmanand had studied "Gulistan" and "Bostan" of Saidi. He said that Love is the world of Truth and Silence. His verses continue to be chanted by Kashmiris on various festive occasions. His poems, as a matter of fact, are based on divine Love. The feelings are very subtle and a harmonious flow flows from this compositions. The imagery is really of a great excellence and metaphors or similes make his compositions superclass.

His poetry cures us, it heals and provides a freshness and leads us to a path which one can tread without delusions, doubts and uncertainty. There is vigour and a brilliance of thought in his poetry that captivates and nourishes.

The great Saint died at the ripe age of ninety when there was none by his side, not even his wife, Mal Dad.

ADVAITA (NON-DUALITY)—PURE & SIMPLE !

In a congregational sermon, I have just heard someone saying something (?) like this :

Said the One : : **ZAREY ZAREY MAY KHUDA HAI,
KHUDA KI KASAM !**

Retorted the Other : : **ZARA ZARA HI KHUDA HAI,
KHUDA KI KASAM !!**

...

B. L. Khar

Lahore's Symbol of Kashmiri Heritage

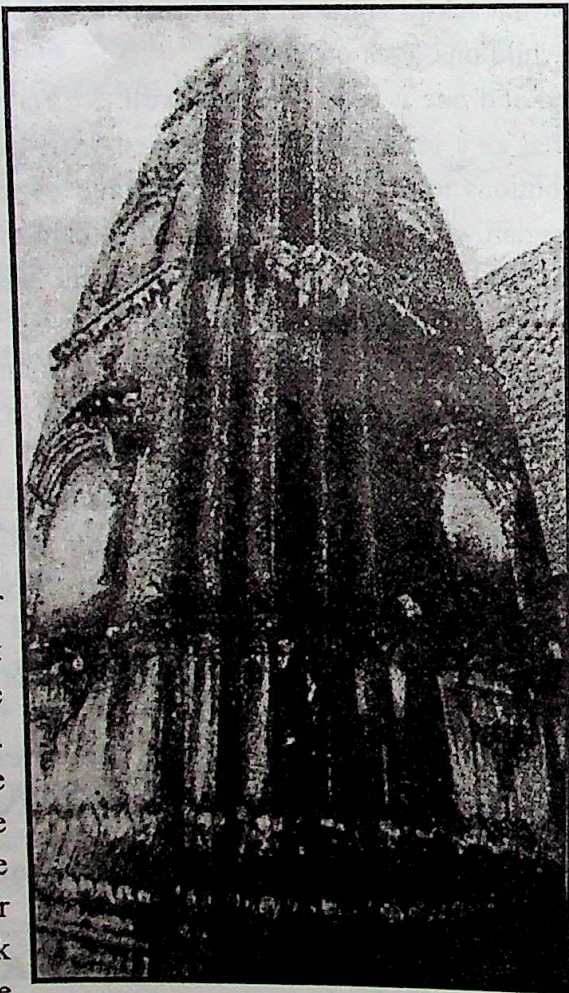
SHIVALYA OF RAJA DINA NATH MADAN

—Dr. D. N. Sharga

The Lahore court during the reign of Maharaja Ranjeet Singh (1801-1839) assumed international political importance. It became a focal point for all those people, who had some place in the society then. Maharaja Ranjeet Singh himself gave an international colour to his court by appointing persons of different nationalities on various posts.

The first Kashmiri Pandit, who made his appearance in the court of Maharaja Ranjeet Singh at Lahore around 1808 was Pt. Bhawani Das. He probably went to the Sikh capital after the Anglo-Maratha war (1803-1805) to seek employment when the British took over Delhi in 1803. Pt. Bhawani Das then in 1813 called Pt. Ganga Ram Raina from Bazaar Sita Ram, Delhi to help him in his work. Pt. Ganga Ram Raina completely reorganised the whole financial

structure and dealings of the Lahore court in such a way that he became indispensable and a right hand man of Maharaja Ranjeet Singh.



Pt. Ganga Ram Raina thus became instrumental in inviting many Kashmiri Pandits from Delhi and elsewhere to the Lahore court and in providing them good jobs in the administration. But some Kashmiri Pandits came to Lahore directly from Kashmir and other places of their own to work under the patronage of Maharaja Ranjeet Singh.

Pt. Ganga Ram Raina in 1815 invited Pt. Dina Nath Madan from Delhi, who was his nephew and made him his secretary. Pt.

Dina Nath Madan due to his very hard work very soon came into the good books of Maharaja Ranjeet Singh so much so that when Pt. Ganga Ram Raina died suddenly in 1826, Maharaja Ranjeet Singh appointed

Pt. Dina Nath Madan on the post of his uncle and gave the authority to Pt. Dina Nath Madan to keep the court seal. After the death of Pt. Bhawani Das in 1834, Pt. Dina Nath Madan became practically all in all in the Lahore court. Maharaja Ranjeet Singh made Pt. Dina Nath Madan his finance minister in 1838 and gave him big *jagirs* in Amritsar, Dina Nagar and Kasur with annual income of Rs. 10,000/- in those days with a complete authority to deal with the East India Company on behalf of the Lahore court. Pt. Dina Nath Madan then never looked back.

Pt. Dina Nath Madan was a highly religious person and a stout devotee of saint Mansa Ram Razdan popularly known as Dhooni Sahab. He spent a lot of money in renovating the *Matt* of Dhooni Sahab in Gujrat district. He also built a big tank in the temple premises of Bhawani Devi in Kangra now in Himachal Pradesh and a big *Dharamshala* at a place known as Devipura near Shalamar for pilgrims.

As all the Kashmiri Pandits are worshippers of Lord Shiva so they generally built *Shivalas* wherever they live to perform their rituals and other religious obligations. Raja Dina Nath Madan also built a big *Shivala* around 1835 in the Lahore city for his community members. This imposing double storeyed temple complex was located in a thickly populated area in the heart of the city at the junction of Vachchuwali and Mohalla Sareen on the northern side of the old police lines, where mostly Kashmiri Pandits used to reside in that era. This

magnificent structure made of red stones had many airy windows in its upper storey opening towards a lane on its southern side with spacious corridors for the free movement of devotees. On its ground floor towards the lane there were a number of shops occupied by petty traders selling the items used for *Puja* and other materials connected with performing different rituals and flowers for offering to different deities inside the temple. Some shops were occupied by the artisans.

The main entrance to this historic edifice was from the eastern side after climbing about five stairs made of redstones. It had a big door made from the Burma teak wood with engravings on it. This big gate of the complex had a border made of artistically engraved red stones.

There was a big courtyard inside this quadrangular complex with living rooms for the comfortable stay of the pilgrims and for the living of its Pujari and for keeping records and properties of this *Shivala*. The inside walls of this complex had beautiful paintings depicting various episodes from the Hindu epics. The inside rooms had dome like roofs to give it a majestic look.

At the centre of its huge courtyard there was a Shiv Temple made of white Macrana marble. A five feet tall well chiselled idol of Lord Shiva in a dancing pose made from white Macrana marble was stalled on a huge pedestal over which a copper pitcher filled with water with a tiny hole in its bottom used to hang from its ceiling so

that water drops may fall regularly without any break on the presiding deity. This Shiv temple had a big dome with a golden *Kalash* at its top a symbol of Hindu architecture.

The main courtyard of this complex had other small temples as well of various Hindu gods and goddesses. The main *Arti* in the evenings used to be a big attraction for the devotees as it was performed with great fanfare blowing conch shells and bugles, ringing of bells and beating of gongs and drums with chanting of *Shlokas* and singing of devotional songs followed by the distribution of *Prasad* among the assembled devotees. The month of *Sawan* according to lunar calendar of Hindus had a special significance for the devotees as on each Monday of this month the idol of Lord Shiva was artistically decorated with special flower arrangements. On *Shivratri* of *Herat* the whole temple complex used to be illuminated very tastefully and a *havan* was performed for peace and well being of the community as Kashmiri Pandits on this occasion used to gather in large numbers in this temple complex to celebrate their festival with great enthusiasm and fervor.

It is really a sad commentary that this historic symbol of Kashmiri Pandit's pride and rich cultural heritage was allegedly demolished by the government of Pakistan much against the spirit of *Nehru Liaquat Pact* of 1950 according to a news item published in the Times of India in its issue of **14th June 2006** to pave the way for the construction of a multistoreyed shopping

arcade at its site. It was reportedly demolished on the instructions of Pakistan Evacuee Trust Property Board (ETPB) a body which created to protect the properties of the minorities in that country.

Now according to press reports one Om Prakash Khattri of Lal Kurti Bazaar, Rawalpindi had filed a writ petition challenging the demolition of this temple in the Lahore High Court; which has stayed the proposed construction of the commercial complex at that site and sought an explanation from the Pakistan Evacuee Property Trust Board. The petitioner had pleaded that the demolition of a place of worship was an act of blasphemy and attracted imprisonment.

The demolition of this temple had evoked a sharp condemnation in India and many organisations had staged protests against the Pakistan government's *blasphemous* decision. The External Affairs Ministry in New Delhi had refused to make any comment over this issue, which clearly reflects its soft stand towards Pakistan.

**Manohar Niwas,
Kashmiri Mohalla,
Lucknow-226 003**

*To see a World in a grain of sand.
And a Heaven in a wild flower,
Hold Infinity in the palm of your hand,
And Eternity in an hour.*

—WILLIAM BLAKE

THE IMPORTANCE OF CONTROLLING DESIRE

—Harish C. Gaur

GEORGE BERNARD Shaw once said : "There are two tragedies in life : one is not to get your heart's desire, the other is to get it." If a desire is fulfilled, it makes one happy and more desires crop up. This leads to greed. If desires are not fulfilled or are obstructed, anger develops and with it loss of reason, understanding, discrimination, etc. Coupled with sensory attachment with the desired objective, this may lead to envy, jealousy and even to undesirable activities. In due course, the conscience (antahkaran) becomes so contaminated that a person becomes unfit for treading on path of spirituality.

For this reason, both anger and desire are considered the same. In the Bhagvad Gita it is said : "Desire... anger, born of rajo-guna, is a great devourer and sinner, know this to be an enemy", 'great devourer' meaning its "food" is enormous since desires are never fully satisfied, "sinner" meaning it may impel a person to commit sin in fulfilment of desires. In another context it was said : "Desire, anger, greed, considered as three gates to hell, should be abandoned". An otherwise honest person, of ordinary means, who cannot afford a colour TV set, is jealous of the neighbour who possesses it. If he does not feel satisfied at his lot, the intense desire of possessing may lead him to dishonest means and sinful activities. Also, remember "never is a desire extinguished by enjoying objects of desire; like fire fed with libations of clarified butter,

it doubly flares up when 'fed' on them. An aspirant on path of spirituality, has to learn to control senses and to renounce desire or strive for what Patanjali, for those on path meditation, prescribes : "The mind (citta) having desirelessness as its objective." By indifference to dualities as : Happiness and misery, virtues and vice, attenuating desires, one adopts the middle path, accepting whatever comes his way, in spite of best efforts. The mind then attains to the state of steadiness, which enables concentration needed for meditation leading to realisation of the self.

In scriptures, dharma (observing proper code of conduct), artha (earning wealth), kama (satisfaction of desires including sexual passion) have been considered among objectives (purusartha) for all. These are meaningless without a desire to attain moksa (emancipation from birth-death cycle of samsara), the fourth purusartha. While for the latter, one has to minimise and renounce desires associated with first three objectives; in ultimate analysis even desire for moksa has to be abandoned, since absolute can never be attained if there is even a trace of any latent desire. Notwithstanding these, desires are not un-important since they, arising from rajasik nature, lead to activity. Manu said : "(While) acting out of desire is not approved of, but here on this earth there is no such thing as 'no-desire for even study of Vedas and performing rituals enjoined therein are

based on desires as attaining to heaven. Thus, desires will always be there. Let them enter the mind from all sides, but do not let them unduly disturb the peace of mind.

The Lord gave an illustration : "That person alone attains peace, into whom all (forms of) desires enter, in the same way as the water (of rivers) flowing into the ocean which remains undisturbed (brimful and yet still) even when being filled from all sides. Not so, the one who is full of desires." The person who has controlled his desires continues to be his own self, without the sense-organs and their objects overwhelming him by their presence; he lets the sensations brought about by (contact of sense-organs. With their objects, to get themselves dissolved into the 'ocean of consciousness.'

How do desires arise? The (organs of) sense (perception), mind, intellect are considered to be abodes of desire which delude the embodied by veiling his wisdom. At first there is the imagining faculty in the mind about intention (sankalpa) for an action, whether virtuous or non-virtuous, a craving for materialistic possessions etc. Then one thinks of the way to achieve, obstacles to be overcome and goals to be achieved. All this arises from a desire to succeed. The Lord rightly says : "No one becomes a (karma) yogi who has not forsaken thought (of fulfilment of desires). If there are no (evil) thoughts, there are no (evil) desires. Then, where is the necessity of practising cruelty to others, of hatred, envy, jealousy, of amassing excessive wealth and possessions. Where

is fear, attachment, lust, anger and greed? Such an aspirant can easily practice meditation (sahaj-yoga) on way to trance (samadhi). It will be noted that emphasis is on control of desires. However, renunciation of evil thoughts, the ultimate objective, is not easy. It has to be controlled from within. The Lord has briefly explained the way to do it : "Organs (of sense-perception) are superior (to gross body) : mind (mana) is superior to sense-organs; intellect is superior to mind and one who is superior to the intellect is He, the supreme Self, witness of the intellect. Thus knowing Him, restraint the self (by the supreme Self), and overcome the stubborn enemy in form of desire by spiritual absorption with (the help of) mind."

Share the Beauty

We all share beauty. It strikes us indiscriminately. ... There is no end to beauty for the person who is aware. Even the cracks between the sidewalk contain geometric patterns of amazing beauty. If we take pictures of them and blow up the photographs, we realize we walk on beauty every day, even when things seem ugly around us.

—MATTHEW FOX
in *Creation Spirituality*

*Describe the most
surprisingly beautiful thing
you have seen today.*

KASHMIRI QUATRAINS OF MOHINI KAUL

English Translation by : PROF. A.N. DHAR



*Rein your incoming
and outgoing breath;
transported from darkness,
you'll ever bask in divine effulgence.*

*With your eyes looking around,
You only crave for sense-objects;
if you look within,
you'll spot the gem
and experience inward calm.*

*O dear, having attained
Calm of mind,
You'll learn to cultivate
love's garden;
as it blooms for you,
You'll ever cherish the delight
the garden brings you!*

*Make up your mind
and take a plunge into the stream;
if you dive deep in search of jewels,
you'll emerge richer from water
with your hands full.*

*Whatever fate has ordained for you
'will fall to your lot;
perform virtuous deeds here
and earn the reward hereafter—
the roaring stream will endow you with riches.*

TO THE KIND MASTER, LORD OF LIFE

—A.N. Dhar

*I feel your touch,
my Beloved Lord;
sense your movement
in my heart's throb;
smell your fragrance
in the gentle wind
that blows over the garden
close by;
I hear your soft whisper
in my own ears;
who you're
I can't be sure of,
yet I feel convinced
you're somehow there
in my thoughts always—
a presence to be felt,
a voice to be heard,
down deep in Silence;
you hover around me unseen
when I sip the wine
of divine eastasy!*

SACRED PINCERS

—Prof. K L Tiku

*Unending meditation,
devout feelings
and the heavenly songs
earned him the bliss of Ma Sharika
and the love of Lord Shiva
Sacred flames of fumigation
tearing the darkness
Sacred ashes with divine powers
curing the fatal diseases
Rescuing the trapped
and blessing the seekers
Fondling the innocent
and showering the love
Wiping the tears
and chasing the sinners
Seen in every battlefield
with the pincers
and crushing the enemies
Reassuring the homeless devotees
of their return
Whosoever touches your lotus feet
is blessed and totally transformed
(To the Lotus Feet of Baghwan Ji)*

Sher-e-Kashmir

University of Agricultural Sciences & Technology of Jammu

DIVISION OF POMOLOGY, FOA, UDHEYWALLA - 180 002

SALE OF FRUIT PLANTS

The Division of Pomology, Faculty of Agriculture, Sher-e-Kashmir University of Agricultural Sciences & Technology of Jammu, has opened the sale of quality planting material of fruit crops viz. Dashehri mango, hybrid mango, litchi, lemon, guava, aonla, phalsa, etc. with effect from 15th Feb., 2007. Interested persons/organizations are hereby informed to contact Farm Manager-Fruit nursery, FOA - Udheywalla, during the working days between 9 AM to 5 PM, for the purchase of fruit plants.

Dr Ravi Kher
Prof & Head (Pomology)

KPS ACTIVITY REPORT

Activity Report 2005-06 (April-March) and April-06 to Dec-06 presented
at Kolkata Conference of AIKS held on 24th Dec. 2006

—N.N. Tikku

The Kashmiri Pandit Sabha Jammu as you are aware is a Social and cultural Organization, serving the community right from 1914; say for the last 92 years. Even late Prime Minister Smt Indira Gandhi had great reverence for this Sabha treating herself as part and parcel of the Kashmiri Pandit Community. She even visited this auspicious Sabha twice during her life time.

Due to the terrorist engineered exodus of the community from Kashmir during the nineties of the last century, the Sabha had to face an unprecedented situation. Since then it has been deeply involved in providing succor to the displaced brethren and generating funds and offering other social support to the hapless community that got internally displaced in its own country. This has been a gigantic task and the Sabha finds itself ill—equipped for the big challenge but we are attempting to face it to the best of our capacity. It has been a pure self help effort of the members of the community spread through various parts of India and abroad. I shall now briefly elucidate some of these efforts during the year under report :-

I/- Assistance for education of small children and assistance for education to professional training in various disciplines like engineering, Medicine, Electronics, Pharmacy, Computer, Business administration, Hotel management, Air hostess etc are being given on merit cum poverty basis.

I am extremely happy to inform that during 2005-06 Kashmir Overseas Association of the USA has contributed scholarships for the education of 240 school going children and 176 students who are undergoing professional training besides G.J. Khosa Foundation for 50 students (professional training). The other contributors to this educational programme during the year have been sponsoring 69 children. An amount of Rs. 49,57,615 in all has been contributed for the above programmes by KOA, Sabha and other agencies. So far Rs. 4.40 crores have been distributed from 1995 on this account.

II/- A vocational training programme is being run for school dropouts and those displaced who could not effort to continue their education due to poverty. In theses courses 131 students have being imparted training in the following trades :

- | | | |
|----------------------|---------------------------|------------------|
| (a) AC/Refrigeration | (b) Electrical | (c) Dress Design |
| (d) Beauty Culture | (e) Computer Applications | |

These centers are running in migrant camps besides in the Sabha premises. This year (2006) 123 students have completed the training in the above trades.

Next batch of such courses will start in Jan 2007 wherein in respect of computer training DEOCE (O level) course is introduced which will be of one year duration. Side by side the preliminary basic course as usual will continue. It will cover 60 students. For rest of the courses stated above it accommodates 30 students in each trade.

III/- An amount of Rs. 3,35,445/- was paid for Medical assistance, marriages and destitute from the Sabha funds. In addition to these articles like gold ornaments, Saries, Shawls also were donated by several persons to Sabha which have been distributed to the needy

displaced of the biradari, the details where of are as under :-

	2005-0	Apr to Dec 06	Total
(a) Medical Assistance	46,808.00	71,481.00	
(b) Marriages	17,190.00	11,135.00	
(c) Destitute	71,150.00	62,200.00	
(d) Education	24,386.00	10,343.00	
(e) Needy people	16,732.00	4,020.00	
	<u>1,76,266.00</u>	<u>1,59,179.00</u>	<u>3,35,445.00</u>

It is necessary to reiterate that these efforts constitute only a small measure to mitigate the problems of our community which are overwhelming. It is like a drop in the ocean for miserable and hapless people. People in camps/non camps in Jammu are facing tremendous problems. Demands and cries of help are coming from hundreds of displaced homes and Sabha has very little resources and strength to provide help. What is needed is a Herculean effort on the part of every member of the community spread, over the length and breadth. No support from the State and Central governments is forth coming. Even whatever little is provided by Central Govt that also is high jacked by the State Govt. Since both Central and State Govts are dragging their feet over the burning problems of the displaced community, there is urgent need to rise to the occasion in solving the problems, out of which the top most are :-

1. Health cover.
2. Employment of Youth
3. Financial assistances to such families who are living below poverty level needing assistance for two time meals, marriage of their daughters and education to their children.

Now the Govts have ignored us completely the wealthy class in our society has the obligations to come forward for open hearted help so that these 20% or so are pulled up to join the other classes of the 3 society. In this connection this Sabha had suggested to the worthy President All India Kashmiri Samaj for raising funds as back as in Feb 2005, vide this Sabha letter No. KPS/1218 dated 05.01.2005. It did not receive any response through the necessity of raising the fund was further justified vide our letter No. KPS/235 dated 05.02.2005. The relevant portion as it is reproduced here under :-

"There is hardly any day when such cases do not approach K.P. Sabha Jammu. We feel distressed and helpless in not meeting their requirements even marginally. People come to Sabha with some hope to redress their need as they feel that this is a social organization essentially for the Baradari and therefore approach with high hope and also some matter of right. In case we also close our doors where shall they go. Such cases can fall in wrong hands too as their acute need does not believe in code of conduct "Marta Kya Na Karta". In order just to ensure proper guidance and assistance, the need for raising the funds on God speed is very essential. Side by side conferences and press conferences, practical work is must if we sincerely desire to serve the down trodden in the society."

I again appeal for the fund rising for which ways and means need to be discussed in this very session and line of action drawn which will save number of distressed families.

(H.N. Tikun)

General Secretary
KP Sabha, Jammu.

LETTERS TO EDITOR

AN APPEAL

Dear Sir,

Since the migration of Kashmiri Pandit Community from the valley, the community is going bad to worst day by day by performing marriages on a large scale. Only God known where from they arranged money. Many educated girls who's parents are not in a position to perform the marriage of their daughters for want of present Pomp and show which is being presented by our community during these days.

In this connection I am constrained to request your self to organise a seminar and brief the community regarding their expenditure on marriages and save the community in general. At present we only require that our children should be well settled only customs are killing the middle class community. All the Youth Generation need to be mind washed by preaching them not to take any kind of dowry. Earn themselves by doing hard work. It may not out of place to mention that so many hindu girls or boys have married with other cost what is the reason, reason behind this is only Dowery and pomp & show, Ghar-Achuan, Reception that two with Bar etc.

It is the time to organise a seminar and call all the Kashmiri Youth alongwith their parents of Migrant Camps/Non Camps and brief them accordingly to save the community in general and for future.

With regards.

Bhushan Lal

Janipora Near, Laked Mandi Jammu

BOVINE SMUGGLERS

Dear Sir,

Under the British rule of India for about a century, cow killing and the sale of beef was rampant in whole of India except in the State of Jammu and Kashmir where it legally continues to be banned under the law. On his ascension to the Kashmir throne late Sheikh Mohammad Abdullah took up the task of roasting all the laws that were in force in the State since the Dogra rule of the State. For this purpose the constituted a committee of legal personnel who recommended withdrawal of certain laws, reasting of some other laws and the then Government acted accordingly. But in order to respect the religious sentiments of the Hindu population of the State he did not order deletion of the section of the criminal procedure code of the State which prohibits cow killing in the State and it was and still continues to be the only State in whole of India where beef sale is completely prohibited because bovine killing is not permitted in the State. But, alas! it is Kashmir division of the State. But, alas! it is Kashmir division of the State where cow killing is not permitted in the State. But, alas! it is Kashmir division of the State where cow killing is very common for the last fifteen years. So much so that bovine animals are imported into Kashmir and the trucks doing such business are usually caught at the Police Post in Udhampur. Many police personnel who met me some time back told me that it were the constabulary of Jammu division especially those belonging to one particular community (not Muslims) who make it for an earning.

Will the Director General Department of Police and the Inspector General of Police, Jammu Division, look into the menace and bring the law to life. On if the Government is not inclined to abide by the terms of law strike off the provision contained in J&K—Criminal Code altogether so that beef-sellers are not categorised as criminals under the law. But beef selling should completely be separate and far away from the shops selling meat.

In absence of the Governmental man-power to look into the working of the law it is better to strike it off so that Hindus give up beef eating. But now that Hindus stand hounded out of their hearth and home beef is openly sold in the market. What is tragedy of events that a Hindu State in 1320 AD stands islamised in 2005 AD.

Your faithfully

RK Sher

106, Upper Laxminagar)

NEWS BRIEFS

Saddam Hussein hanged to death

Saddam Hussein, who ruled Iraq with an iron fist for over a quarter century, was today hanged to death three years after he was deposed from power by the US and convicted for killing Shites in 1982.

The 69-year-old former President, a staunch friend of India, was taken to the gallows and executed at 6 am local time (08.30 IST), Iraqi state-run television reported.

Forces may go to barracks if Pak stops aiding terrorists, keeps check on infiltration : Azad

Jammu, Jan 16 : Chief Minister Ghulam Nabi Azad has said that security forces engaged in maintaining law and order in Jammu and Kashmir may go to the barracks or even to guard borders if Pakistan stops aiding militants and keeps a check on the infiltration from across the border.

"We are also in favour that troops should go to the barracks and need not to be deployed for the internal security duty. But this is only possible if Gen Musharraf honours his promise to keep check on infiltration and stops aiding terrorists operating in Jammu and Kashmir and killings of many innocent people," Mr Azad maintained.

President all praise for armed forces

President Dr APJ Abdul Kalam today greeted the citizens, particularly the armed forces and the paramilitary forces, on the occasion of the 58th Republic Day.

"On the eve of the 58th Republic Day of India, my greetings to all of you in the country and those living abroad.

"I convey my special greetings to the members of our armed forces and the paramilitary forces, who guard our frontiers on land, at sea and in the air and also the Central and State level police including the internal security forces," Dr Kalam said in his customary address to the nation.

Beginning his address with the greetings, the President lavished praise on the security forces later on, devoting a long paragraph to them under a sub-heading National Security."

Military prowess, cultural heritage on display at Republic Day Parade

New Delhi, Jan 26 : India today showcased its military, economic and scientific might and cultural diversity with a majestic and colourful parade at the historic Rajpath, marking the country's 58th Republic Day celebrations.

While the parade ceremony commenced under a tight security net at the 'Amar Jawan Jyoti' at India Gate where Prime Minister Manmohan Singh led the nation in paying homage to the martyrs by laying a wreath, President APJ Abdul Kalam unfurled the tricolour and took the salute at the Rajpath.

As Russian President Vladimir Vladimirovich Putin, Chief Guest at the 58th Republic

Day, watched in rapt attention, Major General P C Bhardwaj, General Officer Commanding, Delhi Area, commanded the marching contingents of the Armed Forces.

Brahmos Supersonic Cruise Missiles, Bofors, Multi-Barrel Rocket Launching System - Pinaka, Indigenous PMS Bridge vehicle, BMP-II with TISAS, Bridge Laying Tanks, Ex-Thanks, NAG, Akash and the Weapon Locating Radar were its other additions.

Pro-Mirwaiz, anti-Geelani slogans shouted to beat Jan 17th shutdown

Mirwaiz gets massive reception on return from Pak

From Ahmed Ali Fayyaz

SRINAGAR, Feb 1 : In his new-found Jihad against the "vested interests thriving on the blood of the Kashmiris", moderate separatist leader and Chairman of a faction of the Hurriyat Conference, Mirwaiz Umar Farooq, today resolved to carry forward his efforts of seeking a solution to the vexed Kashmir problem in the Hurriyat's separate dialogue process with New Delhi and Islamabad. Mirwaiz and another Hurriyat stalwart, Bilal Gani Lone, arranged a massive reception of their supporters for themselves when they reached back home after a 10-day-long visit to Pakistan.

Rains in plains, snow in upper reaches

Cold wave sweeps J&K

Excelsior Correspondent

Jammu, Feb 11 : The cold wave has been sweeping the entire Jammu and Kashmir for the past three days due to the continuous rainfall in the plains and fresh snowfall in the upper reaches including the Trikuta Hills of Shri Mata Vaishnodevi Shrine.

PDP heads for confrontation with Cong

Mufti for Cabinet resolution on withdrawal of troops, AFSPA

By Sanjeev Pargal

Jammu, Feb 13 : Virtually in a mood of confrontation with Congress, its main coalition partner in the Government, the People's Democratic Party (PDP) today hardened its stand for withdrawal of troops and Armed Forces Special Powers Act (AFSPA) from Jammu and Kashmir with former Chief Minister Mufti Mohd Sayeed declaring that PDP's Ministers have been asked to get a Cabinet recommendation for the Government of India on troops reduction and AFSPA withdrawal.

He called for "time bound withdrawal" of Army from orchards, agriculture land, educational institutions, hospitals, hostels and other like places. Hardening his stand on the issue, he said the PDP would see to it that the decision is implemented at the earliest.

'Govt by the people, for the people, of the people is self rule'

De-militarisation possible only if cross border terror ends : CM

By Avtar Bhat

Jammu, Feb 14 : Chief Minister Ghulam Nabi Azad today maintained that

demilitarization was only possible from Jammu and Kashmir if Pakistan stopped cross border terrorism, closed its training camps for militants and its Inter Service Intelligence (ISI) stopped hawala funding for terrorists.

Utterbehni-Purmandal-Mansar-Surinsar clubbed in Samba

Bloeria panel recommends sweeping changes in administrative units

By Sanjeev Pargal

Jammu, Feb 18: Dr SS Bloeria Committee, which went into demarcation of boundaries of newly created administrative units and submitted its report to the Government on February 14, ahead of schedule, has recommended sweeping changes in boundaries of new units to make newly created eight districts viable.

The report, which was appreciated by the State Cabinet chaired by Chief Minister Ghulam Nabi Azad a day after its presentation, has recommended de-linking of several areas of Jammu, Kathua and Udhampur districts for Samba district, making Gool-Gulabgarh tehsil part of Reasi district, keeping Banihal tehsil, Batote and Gool Niabat in Ramban district and bringing four tehsils—Kishtwar (excepting Patnazi and Jawalapur), Marwah, Chatroo and Atholi in the formation of Kistwar district.

A significant recommendation of Dr SS Bloeria, former Chief Secretary of the State who was chairman of the 'Demarcation of Boundaries Committee' pertained to bringing four "religious-cum-tourist spots"—Surinsar, Mansar, Purmandal and Utterbehni—under one district of Samba on the ground that District Development Commissioner (DDC) Samba can devote more time for their development as compared to DDC Jammu, who is overburdened. Presently, Surinsar, Purmandal and Utterbehni are part of Jammu district while Mansar is part of Udhampur district.

Blasts triggered by timer devices, 3 IEDs defused

Samjhauta turns into moving inferno : killed

Low intensity explosives, kerosene bombs used

Deewana, Feb 19 :

In a major terror attack, 67 people, mostly Pakistani nationals, were charred to death and nearly 15 injured, 12 of them seriously, when two powerful explosions ripped through two coaches of the Lahore-bound Samjhauta Express turning it into a moving inferno late last night, about 10kms from Panipat.

Timer devices were attached to IEDs, probably at Old Delhi Railway station from where the train left at 10:40 PM before tragedy struck it as it entered the Railway station here at 11:55PM.

Bodies charred beyond recognition, mangled metal of the two coaches, burnt bangles, footwear and other belongings of the passengers bore mute testimony to the ghastly attack that took place a day before the visit of Pakistan Foreign Minister Khurshid M. Kasuri for talks in New Delhi.

So far 67 bodies have been recovered from the train, Haryana Director General of Police Ranjiv Dalal said.

यह शिवरात्रि कैसी हो?

“शिवरात्रियां आतियां हैं, जातियां हैं”

हमारा एक एक बरस गुजर जाता है।

हम धन्य हो जाते हैं। शुक्र मनाते हैं प्रभु का यह साल भी गुजरा।

दुख के समुद्र में एक और गोता लगाते हैं कि हमारे विस्थापन का एक और साल बीत गया। पिछली शिवरात्रि पर कामना की थी कि अगले साल मातृभूमि कश्मीर लौटने की कोई आशा जाग जाए। पर ऐसा हुआ नहीं।

हमने सिर्फ भाषण सुने।

मुख्यमंत्री ने कहा : आपको कश्मीर लौट जाना होगा, क्योंकि कश्मीर, कश्मीरी पंडितों के बिना अधूरा है।

फारूख अब्दुल्ला दूसरी तरफ बोले : नहीं, अभी कश्मीर आपके लिए सुरक्षित नहीं है।

मुफ्ती सैयद कह उठे : सेल्फ रूल होगा तो रियासत के हर खित्ते, हर धर्म, हर संस्कृति के लोग शासक होंगे। सब मालिक होंगे। अपना मुल्क हम उसी तरह चलाएंगे जैसे यूसुफ शाह चक चला रहा था। यह और बात है कि चक शासकों ने भी उसी तरह कश्मीरी पंडितों का नरसंहार किया जिस तरह उनसे पूर्व शाहमीरों ने या बाद में पठान मुगल गवर्नरों ने। फर्क सिर्फ इतना था कि कभी “सुन्नियों और पंडितों” का संहार हुआ और कभी “शियों और पंडितों” का संहार हुआ। पंडितों का शिकार दोनों जातियों के शासकों ने किया। हां यूसुफ शाह चक एक नाम है जो आकर्षित करता है, क्योंकि यह शासक संगीतप्रिय और कलाप्रिय था और मुगलों के हाथों इसने पीड़ाएं झेलीं। हब्बा खातून के पति को मरवा कर उससे शादी की तो फिर एकदम न्यायप्रिय और ‘नाजुक अंदाम’ बन गया। पर हमारे लिए जैसा नागनाथ था वैसा ही सांपनाथ भी था।

हमने सब रंगों के नेताओं को तालियां बजाईं। कांग्रेस की रैलियों में भी शामिल हुए, नैशनल कांफ्रेंस के जलसों में भी हाजिरी दी, पीडीपी के नेताओं की भी जयकार बोली। यासीन मलिक के स्वागतियों में भी हमारा प्रतिनिधित्व था और शब्बीर शाह के भी। और हम विलाप भी करते रहे हैं कि हमें यह सरकार क्यों नहीं पूछती, उस सरकार ने उपेक्षित किया ही था। हम किसके हैं? क्या हम अपने हैं? क्या हम अपना कोई स्पष्ट मत रखते हैं क्या हमारी कोई स्पष्ट राय है जिस पर हम डट के रहे हों? कश्मीर जाना या नहीं जाना हमारा सबसे बड़ा मुद्दा है, इस पर हमारी सहमति है? और छोटे-छोटे कितने मुद्दे हैं जिन पर हमारी रायें अलग-अलग हैं। यह तथ्य किसी से छिपा रह सकता है? सब जानते हैं हमारी कमजोरियां। और इस सबके बावजूद हम बैठे हैं इंतजार में कि शिवरात्रि कश्मीर में मनाएंगे-इस साल की न सही, अगले साल जरूर। हालात और वाकियात में जरूर कुछ ऐसा होगा कि हम अगली सुबह खुद को अपने घरों में पाएंगे। फिर सतजुग आएगा। फिर हमारे वहां के मंदिर आरती से गूंज उठेंगे। फिर हम मान और प्रतिष्ठा के साथ शुक्राने की शिवरात्रि मनाएंगे।

भीग जाता है मन यों भी कभी : बाबू कविताएं

कवि : श्याम बिहारी

1. दुःख उबल रहा है जैसे उबलती है चाय की पत्ती सूख जाएगा पानी जलेगी पत्ती एक गंध मृत्यु की हवा में घुल जाएगी।
2. दायित्वों के पिंजरे में फड़फड़ाती, टकराती सींकचों से बारबार लौट लौट आती, शापित सी निढाल लहलुहान मेरी आत्मा। मित्रो, मेरी एक पंक्ति को भी बहुत समझना।
3. जल भरे मेघ सा बरसने को तरसता। अनुभवों का इत्र, अक्षरों में ढलता शब्द में बदलता विचार बन छलकता,
शब्द और बुद्धि के घर्षण में कौंधती हैं बिजलियां हम कहते भाषा
4. यह दांतों और दलदलों का दौर है कितने शानदार कितने जानदार हैं बाजार के दांत दलदलों से चुपचाप चबाते हैं और निगल जाते हैं सभी कुछ।
5. भूकंप से कम तो नहीं जीवन एक ही सांस में बिखर जाते हैं उम्मीदों के शहर।
6. जीवन संघर्ष है उसने कहा जीवन प्रेम है मैंने समझा, और हम निकल पड़े अपनी अपनी राह जो कहीं नहीं मिलती
7. संतोषी कहता है.... श्याम, तुम्हारे शब्द जैसे टीन के टपरे पर ओले बरसते हैं
8. होता है यूं भी कभी, सुनी जाए कोई कविता पहली बार उतर जाती है मन के पार फूट पड़ते पठार में निर्झर जैसे कली कोई खींच कर धरती से सारी महक घोल दे हवा में वसंत खिले बादलों में फाग घुंघराने लगे रिमझिम-रिमझिम स्तब्ध धूप ठगी ठगी सी हो जाए निहाल गोल मटोल अनमोल कोई बादल बच्चा छेड़ता खिलखिलाता हैलो सर कहता पास से निकल जाता छू जाता कुछ ऐसे कि भीग जाता मन होता है यूं भी कभी।
9. खेद सहित मेरी कविताओं की वापसी
10. मेरी कविताएं मेरी हैं कोई इन्हें कविता न माने तो मैं क्या करूं? हो सकता है उन्होंने कोई कविता संसद बिठा रखी हो, कायदे-कानून, कसौटियां तय कर रखी हों। जी हां! यह फूल इसलिए फूल नहीं क्योंकि इसकी पत्तियों का रंग हमारा तयशुदा रंग नहीं, इसकी सुगंध हमारी तयशुदा गंध नहीं। यह न दाएं झुका है न बाएं सूरज की तरफ पीठ किए रहता है इसलिए यह फूल ही नहीं।
11. दिखता तो पूरा हूं फिर क्यों अधूरा सा क्या मैं परिधि हूं या केन्द्र? क्या मैं तुम हूं या तुम से परे कुछ और शायद नदी के तल पर बंधा पत्थर या डूबता दलदल या फिर उड़ता उकाब, आफताब नहीं। मैं मकड़ी हूं मैं जाला हूं मैं हर चाबी का ताला हूं मैं हूं और यह आस्मां है और तो कुछ भी नहीं यहां कितना अजीब है यह मैं मुझ ही को नजर नहीं आता।
12. मैं शायद चाँदी की डली था जिस पर चलते रहे समय के हथौड़े लगातार अब मैं मिठाई सजाने के काम आता हूं।

(पी-360, दुर्गा नगर, सैक्टर-II, बनतालाब रोड, जम्मू।)

बुद्धं शरणं गच्छामि

—अवतार कृष्ण राजदान

न चाहने पर मुझे आज दूसरी बार यहाँ आकर, इस विभाग में काम करने का अवसर मिला है। फ़र्क केवल इतना है कि पहले बाबू के पद पर काम करता था और इस बार पदोन्नति देकर मुझे विभाग का बड़ा अफ़सर बनाया गया।

इस बार मुझे यहाँ सब कुछ नया-नया सा दिखने लगा। नए मकान, नई सड़कें, नए बाज़ार, लोगों का बदला व्यवहार, स्कूल-कालिजों की भरमार है। तिस पर भी यहाँ के लोगों का कल्चर पहले की तरह बरकरार है। इस पर कोई आँच नहीं आयी है। यह जस का तस है।

इस समय इस विभाग में स्थानीय लोग भी काम कर रहे हैं। पहले यहाँ ऐसा नहीं था। मात्र एक महिला कर्मचारी के सिवाय, यहाँ का कोई नहीं था। क्या पता, वह इस समय कहाँ है। यदि यहाँ होती तो ज़रूर आती। पहले जब मैंने उसको देखा तो मुझे लगा कि वह महिला नहीं बल्कि महिला के रूप में एक देवी है। जिसके दिल में दया का दरिया ठाँठें मार रहा है। एक ही नज़र में जो दूसरे का दुख-दर्द महसूस करें और उसके दिल के रिसते ज़ख़्म पर मलहम लगाए-सेवा-भाव और अपना सब कुछ निछावर करके, वह देवी-तुल्य नहीं है तो और क्या।

मैं अपनी सीट पर बैठ गया। आज इस विभाग में मेरा एक बड़े अफ़सर के रूप में पहला दिन था। मेरे मातहत कर्मचारी आस-पास ऐसे बैठ गए जैसे फूल के आस-पास भौंरे मंडराते हैं। मैं इनके संबंध में आवश्यक जानकारी लेने लगा। कौन किस पद पर काम करता है, कर्मचारियों की संख्या कितनी है या कोई महिला कर्मचारी तो नहीं है यहाँ! मेरा इतना ही कहना था कि उसने फाइल को मेज़ पर रख, बैठने

के लिए जगह बना ली। बाद में अदब से मेरे सामने रू-ब-रू बैठने लगी और मुस्कराकर कहा-‘जूले’।

मैंने उसकी ओर देखा हँ, यह वही थीं सनम छांग। मैंने भी जुलें का जवाब ‘जूले’ से दिया। आज वह निहायत ही सजी-संवरी थीं। उसके लद्दाखी सौंदर्य में चार-चाँद लग गए थे।

पहली बार जब मैं यहाँ आया था तो यह मुझे बहुत अच्छी नहीं लगी थीं। उसका नाम अजब व अटपटा लगा। उच्चारण में कठिन। फिर भी मुझे उसकी नीली-नीली आँखों ने प्रभावित किया था। उसकी इन आँखों की पुतलियों की चमक कभी मिटती ही न थीं।

पहले भी वह प्रायः मेरे सामने ऐसे ही रू-ब-रू बैठती थीं। काम कम और मेरी ओर बार-बार देखना, यह उसके दिन का शुगल था। मैं तो उसको इस बारे में पूछना चाहता था किन्तु इसके पहले कि मैं उसको पूछता, वह मेरे और निकट आती जैसे मैं उसका कोई अपना था। इस विभाग में मुझे उसकी ये हरकतें अच्छी नहीं लगती थीं। जब कि यह दूसरी बात है कि मैं उसके ही घर में किराए पर बैठा था। इस सर्द रेगिस्तान की ठिठुरती ठण्ड से उसने ही मुझे बचाया-घर में देखभाल करके। एक कश्मीरी होने के कारण मैं ठंड में ही पला हूँ किन्तु शून्य से नीचे तापमान में और जहाँ शुष्क सर्द हवाएँ चलती हो, इस स्थान के अतिरिक्त मैं कहीं नहीं रहा हूँ। इसी मौसम के मिज़ाज के कारण यहाँ के लोगों की एक अलग दुनिया बसी है। रहन-सहन, खान-पान, सर्द हवाओं से तन ढकने के बेजोड़ वस्त्र, गीत-संगीत व नृत्य मुद्राएँ, बोल-चाल एवं आस्था के पुंज इनके अपने हैं और तिस पर भी नंगी पहाड़ियों में बसे ये लोग

जिनका संपर्क लगभग आठ महीने शेष दुनिया से कटा रहता है, की अपनी एक अलग बसी-बसायी दुनिया है और एक अजनबी जब यहाँ कुछ समय काटने के लिए आता है तो उसकी अपनी समस्याएँ होती हैं। खान-पान और पहनने ओढ़ने की समस्याएँ इनमें सर्वोपरि हैं। इनसे मुक्ति देने में इस महिला ने हृद से ज्यादा सहायता की और यहाँ तक कहूँ कि इसने अपना सब कुछ खोया और मुझे दिया। उसने मुझे अच्छी तरह पहचाना, परखा और बाद में उसको अपने में ढालना अब वह साधना मानती है। मगर उन दिनों मुझे पता नहीं चला कि उसने अपनी निगाहों में मेरा स्थान कब का बना लिया और अब मेरी स्वीकृति की प्रतीक्षा में थीं।

मगर मेरे लिए ऐसा सम्भव नहीं था। इसीलिए नहीं कि वह बौद्ध थीं और मैं हिन्दू। हमारे धर्म में भगवान् बुद्ध को वही सम्मान प्राप्त है जो भगवान् विष्णु का है। हमारी पवित्र घाटी कश्मीर से ही बौद्ध-धर्म लद्दाख से होते हुए तिब्बत पहुँच गया है। वस्तुतः बात कुछ दूसरी थीं। यहाँ आने से पूर्व श्रीनगर में मैंने आशा को दो तन एक प्राण रहने का वचन दिया था। इस पर कायम रहने के लिए मैं कोई भी अमूल्य चीज खोने के लिए तैयार था। वैसे तो ऐसी परिस्थितियों में वचन तोड़ना कहाँ की बुद्धिमता थी। अब मैं पूछता रहा हूँ कि यहाँ आने से पूर्व मैंने उसके साथ शादी क्यों नहीं की। मैंने ऐसा ज़रूर किया होता। किन्तु इस संबंध में उसका बाप किसी दूसरी दुनिया में विचरण करता था। इससे पूर्व कि वह इस दुनिया से निकल जाए, मैंने समझा कि मेरा दिया वचन लक्ष्मण रेखा का काम करेगा और मैं इसी आशा के साथ उसकी नज़रों से दूर यहाँ आ गया। उस समय यहाँ आने की मेरी मजबूरी थी। नौकरी को चाकरी मानकर उस समय मुझे विभाग के उच्चाधिकारियों के आदेश का पालन करना पड़ा और श्रीनगर से लद्दाख तक का सफ़र दर्ज़

से गुज़रकर बीहड़ों में से जाकर, ऊँचे एवं नंगे पहाड़ों पर से चढ़कर पैदल तय करना पड़ा और वह भी ठिठुरती सर्दी में और मीलों दूर सर्द रेगिस्तानों से गुज़र कर। उस समय इस सफ़र ने मेरा मन भटका कर रख दिया। किन्तु अंत में मेरे हाथ कुछ नहीं लगा। मैं सोच के बयाबान में कहाँ से कहाँ पहुँच गया—यह तो मैं ही जानता हूँ। इस कष्ट साध्य सफ़र के पीछे मैंने सोचा था कि आशा की ज्योत अवश्य जलेगी। शायद यही ज्योत मेरे जीवन के पथ में पथ-प्रदर्शक बनकर एक नया रास्ता दे सकती है, एक नया आयाम प्रदान कर सकती है क्योंकि इसको जलाने के लिए मैंने कठिन तपस्या की थीं। मैंने चाहा था आशा को और उसने भी संग रहने का वचन दिया। दो देह एक प्राण रहने की उत्सुकता से दोनों उछल रहे थे और न जाने क्या-क्या कहकर उस समय हमने एक-दूसरे को बहलाया था। परस्पर आने में कितना गंवाया था, कितना पाया था। अपने आगे के जीवन को रंगीन बनाने में किस तरह की कल्पना की थीं, यह सब तो हम ही जानते थे। यह बीस वर्ष पूर्व की बात है।

सनम छांग को देखकर मैं विगत के इन्हीं बयाबानों में कुछ पल के लिए भटक गया। अंत में उसकी ओर एक बार फिर देखकर कहा— 'हैलो! कैसी हो?'

'चंगी हूँ, आपकी दया से। इतना समझिए कि अब तक साँसें चलती हैं।'—उसका उत्तर।

'वह आपका मिस्टर। वह कैसे हैं?'—मैंने पूछा।

'मिस्टर नहीं बुद्ध कहो।'—उसने कहा।

पहले मेरी समझ में कुछ नहीं आया। शायद ये पति को बुद्ध कहती हो, ऐसी ही बात है। मैंने एकदम कहा— 'हाँ, वही, बुद्ध।'

"आज तक वह घर-बार छोड़कर गए थे—मन की शान्ति प्राप्त करने के लिए। किन्तु मन की शान्ति अपनी संगिनी से दूर रहकर प्राप्त नहीं होती। उसको

इस बात का आभास हो गया है।'-उसका उत्तर था।

मैंने उसकी यह बात समझी नहीं। बात की तह तक जाने के लिए मैंने उसको पूछा-'मैंने समझा नहीं। आखिर वह कहाँ गए थे?'

उसने मेरी ओर तक कर देखा। कहा-'गए तो थे वह किसी शहर में किन्तु मुझे छोड़कर। लगता था कि वह वन-वन भटक रहे हैं किसी खोई हुई चीज की तलाश में। शायद मन की शान्ति प्राप्त करने के लिए या यूँ कहिए परमतत्त्व को खोजने के लिए।'

'तो वह खाली हाथ वापस आए हैं?'-मैंने पूछा।

'यह सब अपनी संगिनी के साथ ही प्राप्त हो सकता है। इस राह पर सबों को खाली हाथ वापस आना पड़ता है।'— उसका उत्तर था।

'तो इस समय वह कहाँ है?'-मेरी उत्सुकता।

'बस, वह तो मेरे पास है। इस समय मेरे रू-ब-रू बैठे हैं।'—उसने मुस्कराते हुए कहा।

मैंने उसकी ओर एक बार फिर ध्यान से देखा। इस बार सब कुछ समझ गया कि यह क्या कह रही है। साथ ही इस बात का भी पता चला कि वह अभी अविवाहित है। मेरे ही तरह यह भी त्याग के पथ पर खड़ी है। मगर ऐसा क्यों है? इसने किसी को वचन तो नहीं दिया है। प्राण जाए पर वचन न जाए की कसम थोड़ी ही खायी है। मुझे किसी ने धोखा दिया है किन्तु इसको दोषी ठहराना कहाँ की बुद्धिमत्ता है। प्रत्येक व्यक्ति का अपना-अपना भाग्य है। यदि उस समय मुझे पता चलता कि लद्दाख इतना दुर्गम पर्वतीय क्षेत्र है तो मैं यहाँ आया न होता। उस समय श्रीनगर से लेह तक का पैदल सफ़र करना आज भी मेरे लिए वास्तविकता है जब कि आज की तरह इस राजमार्ग पर किसी भी तरह का यातायात संभव है। उस समय कोई भी वाहन चलने का सवाल ही पैदा नहीं होता था। यह सफ़र मैंने जान हथेली पर रखकर पैदल तय

किया था। हाँ, श्रीनगर से लेह तक। अपने इस सफ़र को लम्बा न बनाने के लिए मैंने क्या नहीं किया, यह तो मैं ही जानता हूँ। ऊबड़-खाबड़ धरती पर चलने से मैंने क्या नहीं सहा, यह तो मेरे पैरों पर लगे छालों के निशान देखकर ही पता चलता है और जोजीला दर्रे पर बर्फानी तूफान से बच निकलने के लिए मैंने चलने में कैसी गति लायी, यह सब मुझे आज भी याद है। मैंने इस कठिन सफ़र में जोजीला दर्रे के उस पार अथवा लेह या बर्फाली रेगिस्तान के शहर में दस दिनों के बाद कदम रखा किन्तु हाय! अभी मैंने इस लद्दाखी बौद्ध-महिला के घर में डेरा ही डाला था कि सुना कि आशा ब्याही गयी है केरल के एक ब्राह्मण लड़के के साथ कश्मीर से कन्याकुमारी।

हाँ, यह खबर मैंने सुनी और इसके साथ ही मेरे तन-बदन में आग लग गयी। मैंने किसी से कुछ नहीं कहा किन्तु इस बौद्ध-महिला ने एकदम मेरा मन पढ़ लिया। उसने जाना कि मुझ से धोखा हुआ है। उसके दिल में मेरे प्रति दया का दरिया ठाठें मारने लगा। वह इस हद तक गयी कि मुझ पर निछावर होने लगी। अपने दिल का मोल न समझकर इसको मुझे देने लगी। मेरी संगिनी बनने का भरपूर वचन दिया। किन्तु उस समय मैंने अपनी एक अलग दुनिया बसाने की सोची थी। इस में समय लगता है किन्तु उजाड़ने में एक पल भी नहीं। मेरी दुनिया उजड़ गयी तो भी मैं इसको नए सिरे से बसाने की कल्पना करने लगा। इसी कल्पना लोक में विचरण करते आज कई साल बीत गए हैं पर मेरी दुनिया आज तक बसा नहीं पायी है।

'आज तो आप बीस साल के बाद यहाँ आए गए'- उसने पूछा।

'हाँ, आप सही कहती है। आना तो नहीं चाहता था। मगर पदोन्नति के लोभ ने...' मैंने बात काटी।

मेरा इतना ही कहना था कि उसने आत्मविश्वास के साथ कहा-

‘कुछ भी हो, आपको आना था और जरूर आना था।’

‘क्यों?’- मैंने पूछा।

‘आप अपनी यशोदरा को अकेली छोड़कर गए थे।’- उसने एकदम कहा।

मैं उसकी ओर ध्यान से देखने लगा। इस समय उसको कुछ कहना ठीक नहीं रहेगा क्योंकि मैं स्वयं जीवन से हार गया हूँ। मेरे दिल की लगी दिल में ही रह गयी है। इस समय मैं भारत का मानचित्र आँखों के सामने लाकर सोचने लगा कि निःसन्देह आशा अपने जीवन के एक लम्बे सफ़र पर गयी है। भारत के शिरमोर से लेकर इसके लगभग पाँच तक का सफ़र। किन्तु यह पैदल सफ़र नहीं है। यह बस, रेल, टैक्सी या हवाई जहाज़ द्वारा तय किया जा सकता है और वह भी समय पर ऐसा ही हुआ था। उस समय आशा चौबीस घंटे में अपने पति के साथ केरल पहुँच गयी थीं। वह भी बिना किसी तकलीफ़ के और इंज़ट रहित। एक सुहावना सफ़र। संघर्ष विहीन। किन्तु मैंने अपने सफ़र में इतना संघर्ष करने पर क्या पाया। कुछ नहीं। मेरे बसे-बसाए संसार के निर्मल आकाश पर काले मेघ घिर आए जो हटे नहीं। किसी सस्ते उपन्यास की नायिका की तरह आशा ने मेरे आँसू पोंछे। आँसू सूख गए किन्तु हरे दाग काले हो गए। हाँ, मैंने आँसू रूमाल से पोंछ लिए। रूमाल! सैंकड़ों रूमालों का एक रूमाल। और घर-घर घटने वाली मेरी यह घिसी-पिटी कहानी जिसका न आदि है नहीं अंत।

वस्तुतः एक आदमी जीवन के सफ़र पर निकलना जानता ही नहीं। इसके सूक्ष्मतर पड़ावों पर कुछ क्षण के लिए ठहरने की सहनशक्ति अब उसमें नहीं रह गयी है। हम भावनाओं को छिपाते हैं, इच्छाओं से कतराते हैं। स्वतन्त्र होने पर भी हम किसी समय अपनी इच्छा से सांस नहीं ले सकते क्योंकि हम अजीब किस्म की परिस्थितियों से जूझते हैं। एक-

दूसरे को चाहने की हमारी परंपरा कब से रही है किन्तु किसी के सब्ज बाग़ दिखाने पर हम न जाने पल में ही क्यों छिटकते हैं। यह जानकर भी कि हमारा शरीर पंक है और आत्मा पंकज, फिर भी हम प्रेम की मीठी सुवास से नाक क्यों सिकोड़ते हैं? कमल तो जरूर महकता है। किन्तु कीचड़ में होने के कारण हम यह महक इसी की देन मानते हैं। यह सब समझ कर फेर है। झूठी तसल्ली से हर किसी के दिल के साफ़ आईने पर जंग लगी है। यह जंग है बस, अविश्वास की। हम असली सूरत को नहीं पहचानते बल्कि बाहिरी दिखावों के आदी बन गए हैं-मैं इन्हीं विचारों में खोया रहा। विगत के दरिया में नाव की तरह हिचकोले खाए और जब नया मंजिल तलाशता हुआ किसी अन्य दरिया से मिलकर मन-ही-मन किसी अगले सफ़र पर निकलना चाहता तो मुझे लगा वह कष्ट-साध्य नहीं है, आनन्दमय है। वह दूर नहीं है बल्कि पास है। और जब मैंने सिर ऊपर उठाया तो बौद्ध महिला मेरे सामने खड़ी थीं। उसने पूछा-‘आपको कहाँ जाना है?’

‘मेरी होटल में ठहरने की व्यवस्था है।’-मेरा उत्तर था।

‘क्यों?’-उसने एकदम पूछा।

‘अब की बार यहाँ ठहरने की सही व्यवस्था है। पहले जब मैं यहाँ आया तो ऐसी बात नहीं थी। इसलिए आपके घर में ठहरने के लिए मजबूर था।’- मैंने झट कहा।

यह सुनकर वह उदास हो गयी। आँखों से आँसू छलक आए।

मैंने एक बार फिर उसकी ओर ध्यान से देखा। उसके गाल पर ये मोतियों जैसे आँसू कुछ कह रहे थे। मैं उसकी ओर देखते आवाक् होकर रह गया। यह क्या हो गया उसको, मैं सोचने लगा। फिर भी मैं उसकी ओर देखता ही रह गया। उसने आँसू पोंछे और

पहले की तरह मेरे रू-ब-रू अपनी सीट पर बैठने लगी।

कुछ पल के लिए हमने एक दूसरे से कुछ नहीं कहा। इसके बाद मैंने ही कहने में पहल की-‘इस समय लेह में कई होटल खुल गए हैं। यहाँ ठहरने में कोई दिक्कत नहीं रही।’

मैंने एक बार फिर पहली बात दोहरायी। उसने सुना और मेरी ओर देखने लगी। मौन को तोड़कर उसने कहा-‘हाँ, अब लेह पहले का लेह नहीं है। यहाँ अब हर तरह की व्यवस्था है-रहने की, घूमने-फिरने की। यहाँ सब कुछ मयस्सर है। सर्दी से बचने के लिए गर्म कपड़े हैं। कमरे ऐसे बने हैं कि उनमें अलाव भी जलाया जा सकता है। कभी-कभी सर्दी से बचने के लिए हीटर भी जलाए जा सकते हैं। किन्तु जब आप पहले यहाँ आए तो इन सभी सुविधाओं का अभाव था।’

‘हाँ, मैं मानता हूँ कि उस समय आपकी सेवा-टहल से मैं जीवित रहा वरना मेरे पास अपने को बचाने के लिए कोई ऐसा सामान नहीं था। एक तरह से उस समय आपने मुझे जीवन-दान प्रदान किया। इसके लिए मैं आपका आभारी रहूँगा।’ मैंने कहा।

‘ऐसा मत कहिए। किसी को जीवन-दान देने वाला बस, ऊपर वाला है। इसके विपरीत आपने मुझे बहुत कुछ दिया है जिसके लिए उस समय मैं तरसती थीं-उसके स्पष्ट शब्द।’

मैंने उसकी ओर एक बार फिर ध्यान से देखा। वैसे तो मैंने उसको कुछ नहीं दिया था। उल्टे उसने ही मेरी सेवा की जिससे मैं कड़कती ठण्ड से बच गया। उस समय मेरे पास उसको देने के लिए कुछ नहीं था। उसकी सेवा से प्रभावित होकर मैंने उसको अपना दिल दिया होता। किन्तु इसको आशा पहले ही चुराकर ले गयी थीं। यह दूसरी बात है कि वह दिल चुराकर इसको छलनी कर गयी। फिर भी मैं आज तक

उसकी मन-ही-मन पूजा करता रहा हूँ, यह जानकर भी कि वह दो बच्चों की माँ बन गयी है। इस बौद्ध-महिला की ओर ध्यान से देखकर मैंने उसे पूछा-‘कुछ समझ में नहीं आता कि मैंने आपको क्या दिया है?’

‘फूल’-वह झट बोली।

‘फूल? और वह भी इस ठण्डे रेगिस्तान में? यह क्या कहती हो तुम?—मैंने कहा।’

‘रेगिस्तान में भी फूल उगते हैं। जब चाह हो तो पत्थर भी पिघलते हैं। समझे?’—उसने कहा।

मेरी समझ में कुछ नहीं आया कि यह क्या कह रही है। चुप्पी को उसने ही तोड़कर कहा-‘आपने यह फूल मेरे ही मांगने पर दिया। इसमें आपका कोई दोष नहीं। वस्तुतः पहल तो मेरी थीं।’

‘कुछ समझ में नहीं आता कि आप यह क्या कह रही हो। हाँ, यह सत्य है कि आपने मेरी सेवा ही नहीं की बल्कि अच्छी खातिरदारी भी की।—मेरे स्पष्ट शब्द।’

‘मैंने थोड़े ही आपका उपकार किया। यह मेरा कर्तव्य था। मैंने कहा न मेरे पति का नाम बुद्ध है। वन-वन भटकने से पहले यशोदरा ने उसको राहुल मांगा था। ठीक उसी तरह उस दिन जाने से पहले मैंने आपसे राहुल मांगा और आपने दिया। पहल मेरी थीं। इस समय आपके राहुल की आयु पंद्रह वर्ष है। यह वही राहुल है जो मैंने आपसे मांगा। आपने भी इसको मुझे सहर्ष दिया। किन्तु हाय! आपने उसको देखा तक नहीं है। उसके जन्म लेने से पहले ही आप यहाँ से चले गए। मगर मुझे इस बात का विश्वास था कि मेरा बुद्ध किसी-न-किसी दिन वापस जरूर आएगा। विश्वास हकीकत में बदल गया। आज आप वापस आ गए हैं और अपने राहुल को देखने मेरा घर आना ही पड़ेगा’—उसने एक ही सांस में कहाँ।

यह सुनकर मेरे पाँव के नीचे ज़मीन सरक गयी। सेवा-भाव की भी कोई सीमा होती है किन्तु

जब इसकी सीमा लांघी जाती है तो आपे के बाहर सब कुछ हो जाता है। सेवा करने वाला कुछ मांगने के लिए पहल करता है और सेवा लेने वाला वह देने पर मजबूर होता है। परस्पर भाव के रूप में दोनों एक-दूसरे के काम आते हैं और जब परिस्थितियाँ विकट हों तो साधु-सन्यासियों की साधना भंग होती है। सच कहती है कि महात्मा बुद्ध ने निर्वाण प्राप्ति से पहले यशोधरा को राहुल दिया था। मैंने न चाहने पर भी सर्द रातों में तन गर्म रखने के लिए तन से तन मिलाया और क्या पता राहुल नाम का फूल इसी से खिल गया हो। उसने चाहा था और मैंने दिया। उसकी चाहत थी और मेरी लाचारी। पहल उसकी थी और मेरा सर्वोपरि योगदान।

इस समय मैंने महसूस किया कि मेरे जीवन का अगला एवं अंतिम सफ़र शुरू हो गया है जिसका मैं सुखद एवं आनन्दमय होने की कल्पना करता हूँ। जो बिल्कुल सुविधा से तय किया जा सकेगा और वह भी समय पर। बस या हवाई जहाज में पूरे आराम के साथ अब यहाँ न ऊबड़-खाबड़ रास्ता है न ही दलदल या ठण्डा रेगिस्तान। सर्पाकार बल खाती हुई पक्की सड़क बनी है जो कई पहाड़ों को चीरकर गुजरती है। और अब इस पर सफ़र करने से मुझे अपनी मंजिल मिल गयी है। मेरा तो अब कुछ नहीं बिगड़ा है। उस समय मैं अपने रास्ते से भटका था। अब तक मैं अपने को हाड़-मांस एवं रक्त का बना पुतला मानता था। मगर मुझे पता नहीं कि इस शरीर पर किसी का अधिकार कब का हो गया है। इसमें अब एक अजीब सी सरसराहट इस बौद्ध-महिला को देखकर होने लगी है। अब यह गहरे-गहरे बेधने लगा है। इसमें एक अजीब सी छटपटाहट होने लगी है जो टीसती है, चुभती है। इस समय मुझे ऐसा महसूस हो रहा है कि मैं चलता हूँ तो खुली टाँगों को लोच देकर और मैं खुश हूँ

कि देर से ही सही, मेरा विगत अब खुली किताब के पृष्ठ खोल रहा है। ये उसी प्रकार लम्बे और चौड़े हैं जिस तरह आजकल श्रीनगर-लेह राजमार्ग बना है। मैं महसूस करता हूँ कि अब मेरी जन्म-भूमि घाटी से हटकर है। बौद्ध महिला को मैं अपनी संगिनी के रूप में स्वीकारने लगा हूँ। दो तन एक प्राण के रूप में मैंने उसको स्वीकार किया है। यह क्या खुशी की बात नहीं है मेरे लिए कि अपने जीवन के पहले किन्तु कष्ट साध्य सफ़र में यदि अहम् ने मुझे काँटों की सेज पर सुलाया तो इसके दूसरे चरण किन्तु सुखद सफ़र में सनम छांग ने पहले ही अपने को अर्पण कर मुझे आँखों में जगह दी है और वह भी एक लम्बी प्रतीक्षा करने के बाद इस आशा के साथ कि मेरा बुद्ध आएगा और जरूर आएगा। अपने भूख-प्यास के पुतले राहुल को देखने। मैंने दुख को भुला दिया। व्यथा को पीछे ठेला। वर्तमान के गले में बांह डालकर, अतीत को सर्वथा दूर हटाकर इस बौद्ध संगिनी की ओर प्यार से देखा तो मेरी आँखों के सामने अपना भविष्य चलता-डोलता और चहल कदमी करता हुआ दिखायी दिया। हम दोनों की आँखों में आँसू आ गए। ये आँसू शायद खुशी के थे। मैं किसी की परवाह किए बिना उसका हाथ थामकर उसके घर की ओर गया। वहाँ प्रवेश करते ही मैंने लद्दाखी वस्त्रों में एक बालक को देखा। हाँ, यह वही था-राहुल! मुझे देखकर उसने कहा-"बुद्ध शरणं गच्छामि।" इसके बाद-"जुले"। मैंने उसको बांहों में भरकर सीने से लगाया। उसने कुछ नहीं कहा। बौद्ध-संगिनी ने मेरी ओर देखकर बस इतना ही कहा-"आप चाहे माने या न ही माने। राहुल आपके सामने नत-मस्तक है।"

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ऐ. जी. ऑफिस के पीछे, जम्मू-180001

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दो कश्मीरी कविताएँ

अनुवाद : अर्जुन देव मजबूर

(1) हाल उस शहर का

उस शहर का क्या कहूँ!

दाने बिखरे

कोयल, कबूतर, बुलबुल, तोते, मैना

कोंच कोंच कर कीचड़ थके हुए

चील के पंजों में चूजा एक लटका छटपटाता

वायु पर चादर फूलों की

शाख पे पटका कौए का पंख

नौकाओं में भर भर कर जल ढोया जा रहा

झाड़ी ने जड़ों तले फूल बिखरे

रीछ भोगते चिनार की शीतल छाँव का सुख

पात्रों में जल भर भर कर सोतों में भरा जा रहा

नदियों में धूप डुबकियाँ लेता

स्वयं पेड़ छाया की अपेक्षा करते

चंद्रमा को दामन तले समो लिया है अधियारे ने

तारों पर रात हुई भारी

दिन ढूँढ़ रहा है थल थल पर सूर्य अभी

चुप्पी ने वक्षस्थल में भरी पुकारें

हर आवाज सुने खामोशी

मेघों ने रो रो कर गोदी में पाला है वर्षा को

बादल को, नभ छोर ने, भर लिया है मुँह में

अँधेरा से रहा प्रकाश को पंखों के नीचे

छाया आँखों से दुलारती रोशनी को

हिम के गालों में घर कर लिया चिंगियों ने

ठंडक में ताप दुखी है

घिरा हुआ है

पाले ने मुँह ढक लिया है धूप का

राह ढूँढ़ रही पदचिह्नों में अपने पदचिह्न

अभिव्यक्ति मुँह फेरे बैठी

पर्दे के पीछे गायब है

अनुहार आँखों ही आँखों में है

मन रंजित करता

रूप तो ग्रसित है

मेरे इन शब्दों पर बलि जाना

जब देखो हाल हमारा

(मूल शीर्षक : तमि शहरुक हाल)

(2) चुप्पी की पुकार

कुछ देर पूर्व, उस पर्वत के पीछे

डुबकी ली, कूदा, मूँद आँखें—

क्षितिज में सूर्य-

उस समय गोद में था खिलाता

मेरा अरुण अग्नि-मुखी

या जो काँटों पर थे- 'गुले-लाला'

धुआँ धुआँ करता कलेजा

रक्त के शोले बिखेरता

जलते चिराग उनकी आँखें

होंठ होंठों से मिले

था यह क्षितिज उन पर्वत मालाओं के

कानों में फुसफुसाता चुपचाप कुछ

साँध्य-छायाओं ने, खोले इतने में पंख

यह जगत सिर गोदी में लटकाए

बात पर मेरी लगा था गौर करने

और अल्हड़ शाम की जान पर बन आई

घोर आँधियारे ने घेरा

दास्ताँ-'शब-रंग' की सुननी है

पर, कान कौन धरे

सुनाऊँ बात

खामोश हो

सुने या अन्य कोई तो भला

या फिर सुनो आँखों से

पर्वतों ने ढक लिया अपने को सिर से पाँव तक

गुप-चुप

बाद में चाहो तो वाणी दो मेरे शब्दों को

अपने पंजों पर उचक कर

दृष्टि दौड़ाते ये पेड़

और आँखें तारकों की, थक गई भूतल को देख

चाँद सोनाली दुल्हन, मूर्त-पद्मिनी

कैसे-कैसे गीत सुंदर कोख में भू ने भरे

और नदियों से छिपे यह नदी हृद

गीत गाते बह चले

और सोतों से भी फूटी

एक शीतल-मुखी खामोशी मधुर

नील-गगन विस्तृत

स्वर्णपूरित नभ यदि न थामता उसको

एक काली-कलूटी चादर छा गई तब ओर छोर

औ बुझे दीपों ने मचाया सख्त शोर

जाने कब यह रात फाड़े अपना आँचल

और जन्मे इक पुकार

यह न समझो कि क्रूर खामोशी का अहम टूटेगा

और शोर मचेगा चारों ओर

बात वे कुछ और है!

मूल : गुलाम नबी 'नाज़िर'

यारीपोरा, कुलगाम-कश्मीर

शीर्षक : 'छ्वपि हंघ आलव'

अनु० : अर्जुन देव 'मजबूर',

लेन-1, रामकृष्ण आश्रम नगर,

अकलपोरा, उदयवाला वाया तालाब तिलो, जम्मू।

पश्चिमी संस्कृति का प्रदूषण और कश्मीरी पंडित

डॉ० बैकुण्ठ नाथ शर्मा

पश्चिमी अपसंस्कृति के हमारे राष्ट्रीय जीवन पर पड़ रहे दूषित प्रभाव के परिणामों पर हर समझदार व्यक्ति के लिये चिन्ता करना स्वाभाविक है। पर अभी किन्हीं कारणों से इस अपसंस्कृति के प्रदूषण के विरुद्ध कोई शक्तिशाली स्वर प्रस्फुटित नहीं हो पा रहा है। अब समय आ गया है जब हम अपने जीवन में तीव्र गति से आ रहे इन गुणात्मक परिवर्तनों की व्यापक समीक्षा करें कि क्या नये मूल्य और मापदण्ड वास्तव में हमें एक सही दिशा की ओर ले जा रहे हैं या फिर हमारी सदियों पुरानी सभ्यता और संस्कृति को समूल नष्ट कर हमें एक ऐसे स्थान पर लाकर पटकेंगे जहां से फिर उबर पाना हमारे लिये असम्भव हो जायेगा।

यहाँ पर यह कहना तर्कसंगत होगा कि इस भूमंडलीकरण द्वारा बहुत ही सुनियोजित तरीके से हमारे समाज के नवयुवकों और नवयुवतियों को निर्द्वन्द्व व्यक्तिवादी-भोगवादी तथा शोरवादी संस्कृति परोसी जा रही है। जो देखने में बहुत आकर्षक अवश्य है पर उसके दूरगामी परिणाम वास्तव में हमारे छोटे से समाज की ऐसी तैसी कर के उसको सम्पूर्ण रूप से मटियामेट करने वाले हैं। इसके विरुद्ध हमें एक नये जीवन संगीत को जन्म देना होगा जो सामूहिक तथा पारस्परिकता पर आधारित हो ताकि हम केवल पाश्चात्य उपभोगतावादी संस्कृति का कचरा मैदान न बन कर रह जायें परन्तु साथ ही साथ हमारे स्वयं के भी कुछ मूल्य और आदर्श विकसित हों जिन पर हम गर्व कर सकें। यदि हमें सचमुच अपनी संस्कृति, अपनी परम्पराओं तथा अपनी मान्यताओं को जीवित रखना है तो हमें उस के लिये हर स्तर पर सक्रिय कार्य करना होगा अन्यथा हमारी चिन्ता केवल एक बौद्धिक अय्याशी बन कर रह जायेगी और कुछ नहीं।

आज के समाज का नव धनाढ्य वर्ग जिसके पास असीमित धन है एक बिल्कुल नयी पांच सितारा संस्कृति को अपने जीवन का मूल मंत्र मान रहा है।

इस संस्कृति को दिन की रोशनी से घृणा है और रात के अंधेरे से बेइंतहा प्यार। इस वर्ग का आदर्श अमरीका है। कमाओ ऐश करो-मारो या फिर मर जाओ यही इनके जीवन का मुख्य आदर्श है जो अनेक प्रकार के कुकर्मों तथा अपराधों को जन्म दे रहा है और जिसका व्यापक समाज पर बहुत बुरा प्रभाव पड़ रहा है पर फिर भी हमारी युवा पीढ़ी इस कामुक संस्कृति का भरपूर आनन्द लेने के लिये बेचैन और बेताब है जिसके दुःखद परिणाम हमको बाद में समाचार पत्रों में पढ़ने को मिलते हैं कि मानसिक तनाव से ग्रस्त होकर अमुक व्यक्ति ने आत्महत्या कर ली या फिर किसी कुंवारी कन्या ने गर्भ ठहर जाने के कारण अपनी जान दे दी। हमारी युवा पीढ़ी भी इसी समाज का एक अंग है। अतः उस पर इसका प्रभाव पड़ना स्वाभाविक है।

हमारे देश में उदारीकरण और स्त्री मुक्ति के दौर ने जहां एक ओर महिलाओं के लिये कई बन्द दरवाजें खोल दिये हैं और उनको हर क्षेत्र में प्रतिस्पर्धा करने का अवसर प्रदान किया है। वहीं दूसरी ओर उन्हें उपयोग करने वाली एक वस्तु भी बना दिया है। जिसके कारण उनके मन में एक यह धारणा भी बन गयी है कि उन्हें धन के साथ-साथ अपने को सुन्दर तथा आकर्षक भी बनाये रखना है ताकि वह सदा कामुक, आमंत्रक, तथा लुभावनी लगती रहें और अपने कार्य करने के स्थान पर पुरुष वर्ग पर अपने इन्हीं कुछ गुणों के कारण वर्चस्व बनाये रखें। इस चूहा दौड़ में हमारे देश में न जाने कितनी महिलायें प्रतिदिन यौन शोषण का शिकार हो रही हैं और विवाहोत्तर सम्बन्धों के कारण न जाने कितने घर बरबाद हो रहे हैं।

यह भी एक अजीब विडम्बना है कि यद्यपि उच्च वर्ग की महिलाओं के शिक्षा स्तर में पिछले कुछ वर्षों में काफी सुधार हुआ है। पर उनकी यह उच्च शिक्षा उनको कलात्मक या सृजनात्मक दिशा में ले जाने के स्थान पर उनको कुछ उच्छृंखलता की ओर

अधिक प्रेरित कर रही हैं जहां अर्द्ध नग्नता, मदिरा पान व पब संस्कृति को ही नारी के संबलीकरण का मापदण्ड माना जा रहा है। अब जो स्त्री जरा सा भी अवसर पाकर निवस्त्र होने को तत्पर रहती है उसको प्रगति का सूचक माना जाता है। और यही एक मुख्य कारण है कि अब हिन्दी फिल्मों में एक नायिका वह सब करने को तैयार रहती है जो कभी कैबरे डांसर किया करती थीं क्योंकि उसको सदा यह भय बना रहता है कि कहीं देह प्रदर्शन की होड़ में वह कैबरे डांसर से मात न खा जाये। मीडिया और विज्ञापनों ने भी महिलाओं को यह सब करने के लिये खूब प्रेरित किया है। जिनमें अधिकतर स्त्रियों को अर्द्धनग्न अवस्था में बड़ी कामुकता के साथ अपने शरीर की गोलाईयों को थिरकाते हुए प्रदर्शित किया जाता है।

यहाँ सबसे बड़ी विसंगति यह है कि जब किसी स्त्री के पास ज्ञान की कमी होती है तो वह यह सब सुख सुविधा के साधन जुटाने के लिये अपनी आकर्षक देह का प्रयोग करने लगती हैं जो समाज में फिर व्यभिचार को जन्म देता है जिसका वास्तविक कारण यह तीव्रगति के साथ फैल रही अपसंस्कृति है जो अनेक युवाओं और युवतियों को अपने मोह में फांस कर उनके जीवन को नरक बना रही है। अब समाज में सत्ता, धन और उन्मुक्त आनन्द का एक त्रिकोण बन गया है जिसका स्त्री एक केन्द्र बिन्दु है। जो अब एक उपभोग की वस्तु बन चुकी है। महानगरों में स्थित कई फार्म हाउस इस नयी संस्कृति के अड्डे बन चुके हैं जहाँ नित्य पार्टियाँ, रेन डांस, फैशन शो इत्यादि आयोजित किये जाते हैं जिनमें नवयुवक और नवयुवतियाँ मदमस्त होकर अपने यौवन का भरपूर आनन्द लेते हैं और अपनी कामाग्नि को शान्त करते हैं। तथा फिर एक चूसे हुए आम की भाँति अंगों के ढीले पड़ जाने के पश्चात् मुँह लटका कर अपने घर जाने की सुध लेते हैं।

इस अपसंस्कृति का बहुत बुरा प्रभाव अब युवाओं की सोच पर पड़ रहा है। जिसके कारण उनमें अब हिंसा और अवज्ञा की प्रवृत्ति तीव्र गति से बढ़ रही है। अब वह जीवन की हर उपलब्धि को तुरन्त

हासिल करना चाहते हैं क्योंकि संघर्ष करके वह उसको पाने की न तो क्षमता रखते हैं और न ही वह अब कठोर परिश्रम करने में विश्वास रखते हैं। यह भी एक बहुत ही खतरनाक मनोदशा है। क्योंकि ऐसी मनोस्थिति में कोई भी समाज न तो उन्नति कर सकता है और न प्रगति। इसी कारण समाज में एक अंधी होड़ मची हुई है और हर व्यक्ति साम, दाम, दंड भेद अर्थात् किसी भी मूल्य पर सब कुछ बिना कोई परिश्रम किये हुये पा लेना चाहता है जिसको किसी भी प्रकार से उचित नहीं ठहराया जा सकता।

इसके साथ-साथ तमाम अन्य एहसास क्षण भंगुर होते जा रहे हैं। हर चीज़ रातों रात बासी हो जाती है। हर सुख दिनों दिन कम महसूस होता जा रहा है। इसलिये हर रोज़ एक नया एहसास, नयी मौज और नयी मस्ती की चाहत बढ़ रही है। जिसके कारण सामाजिक सन्तुलन डगमगा रहा है। समाज में स्थिरता घट रही है। और अस्थिरता बढ़ रही है जिससे मनुष्य में तीन घातक प्रवृत्तियाँ उत्पन्न हो रहीं हैं प्रथम आत्मविश्वास में कमी दूसरी अपने प्रति हिंसा और तीसरी दूसरों के प्रति हिंसा। यह निश्चित रूप से एक स्वस्थ एवं पारंपरिक समाज के निर्माण में बाधक हैं। अतः हमें ऐसी परिस्थिति में एक मध्यवर्गीय मार्ग को अपनाना होगा जो हमारे युवावर्ग को उचित दिशा निर्देश देने की क्षमता रखता हो और हमारी संस्कृति और सभ्यता के अनुकूल हों जो हमारी परम्पराओं और मान्यताओं का आदर करते हुए हमें प्रगति के पथ पर अग्रसर कर सके ताकि हम अपनी विशिष्ट पहचान को संरक्षित रखते हुए समाज के हर क्षेत्र में नये कीर्तिमान स्थापित कर सकें न कि अपनी विशेष पहचान को समूल नष्ट कर के। हिन्दी के कवि निरंकार देव के शब्दों में।

द्वार की ओट से चितवन को बहुत देखा है
मैंने रस-राग भरे मन को बहुत देखा है।
तुम दिखाने को मुझे यह क्या छटा लाई हो,
मैंने इस प्यार के दर्पण को बहुत देखा है।

मनोहर निवास

कश्मीरी मुहल्ला, लखनऊ-226003

काँशुर हिरसु

खॉलिस भौतिक जिन्दगी हुन्द दोख सौख व्यतरुनुयी गव नु जिन्दु रोजुन। शुर्य बाँच खान्दर खुन्दर तु यारबाँशी आँच छन जिन्दगी। यि छु खॉलिस अँम्युक अख रंग, बदलवुन नापायिदार पहलू। मँरिथ जिन्दु रोजुन या अमर सपदुन गव जिन्दगी जुवुन्य तु अदीब छु यह्य जिन्दगी जुवान तु साधनायि हँजि वति प्यठ पड़ाव दर पड़ाव ब्रॉह पकान। परत-दर-परत जिन्दगी हँद्यन राजन महरम स्पदान तु वजूद रथि खारान। सु छु कुनि फनपारस जन्म दिथ वजूदुचि हकीकुच जन तु लफजन हिन्दिस वोलतिस मंज वलान या काँद करान। अदीब योत तामत नु पनुन वोन्दु-बावथ करि सु छु बेकरार आसान। तस छुन किहीं ति रोचान या प्रयान। योतताम नु सु पनुनिस तस्सवुरस या भावानुभूति या व्यचारस तख्कीकुक जामु वलिथ लफजु पौराव करि। सु छु दरअसुल प्रथ लफजस कथु करनुच कुवत बख्शान। अदीब छु पानु ति छोपु करिथ बोजान। यि छि अख अद्भुत कुफियथ यम्युक अन्दाजु सुय ह्यकि करिथ युस कलौकार आसु या लफजन हुन्दिस वोलतिस मंज खटिथ राजस महरम।

यि छु जरूरी कि असि गछि अथि लगुन कशीरि हँज तवॉरीख योसु शारदा रस्मिखतस मंज लेखनु छि आमूच। ललि हँद्य तिम वाख यिम वखाकिस सॉलाबस मंज रुडु छि गॉमुत्य। रोपि हँद्य तिम वाख यिम रॉवमुत्य छि। मास्टर जियिन सौ शारु सोम्बरन (पत्रम् पुष्पम्) योसु तिमव हिन्दी जबॉन्य मंज लीखित 1941 ई० मंज छाप कँर तु योसु म्यानि ख्यालु मूजूब कशीरु मंज हिन्दी जबॉन्य मंज लेखनु आमूच गोडनिच शारु सोम्बरन छि। यि ति छु जरूरी कि मशहूर काँशुर्यन शॉयरन श्री दीनानाथ नॉदिम, मोती लाल साक्री, वासुदेव रेह, सर्वानन्द कौल प्रेमी, चमन लाल चमन, भवानी भाग्यवान द्यद, रसा जाविदॉनी तु गुलाम रसूल सन्तोष सन्दिस कलामस यियि दुबारु साम ह्यनु। वारयाहन कथन नेरि फुट तु तवॉरीख लेखन वाल्यन मेलि पँछ यिवुन्य शहादत ह्

—भूषणलाल कौल

वेंचुन



कन थाव जीवो गछ यी व्यचारान
सथ मॉजि हॅन्ज वथ गाशिरावान ॥
कमि लोलु मॉजि शुर्येन अमुर्यथ चावान,
थावान आयि तन जुव तय जान ।



विजे चल्लू

आदुम नजरि निश दूर तस थावान ॥ सथ मॉजि हॅन्ज वथ गाशिरावान ।
मॉजि छय आदार जगुतेंच बुनियाद, थावान दिलशाद ओवुलॉदस ।
न्यराहार रूजिथ शुर्येन सौख्यावान ॥ सथ मॉजि हॅन्ज वथ गाशिरावान ।
शुर्य सॅनजु गिन्दु बाशि गर शोलुनावान, लोल बरान मॉजि तस बोलबाशन ।
अथु रटिथुय मंजिलस वातुनावान ॥ सथ मॉजि हॅन्ज वथ गाशिरावान ।
मॉजि छम सीरु बोज सीरस सरपोश, नोश करान दमु दमु जॅहरु गॅल्य छेम ।
अन्दरी लॅलुविथ काँसिमा बावॉन ॥ सथ मॉजि हॅन्ज वथ गाशिरावान ।

खॅव्वनि खॅव्वनि लॅलुवान माज छम शुर्यसुय
जॅरु'वान मा अँछ प्यठ मॅछ छस

सॅतुचे वॅति हॅन्ज कल छस थावॉन । सथ माजि हॅन्ज वथ गाशिरावान ।
वावुहालि मंजि छस च्चोंगाह जालान, चालान छस नु मॉजि दूरयेर चोन ।
दादि चानि खूनि दिल चोंगयेन बुजालान ॥ सथ माजि हॅन्ज वथ गाशिरावान ।
मॉजि ज्ञान बूनियाह शेहजार बखुशॉन, मॉजि ज्ञान दरुती चालान बार ।
मॉजि हॅन्ज अख नजर बॅवुसरु तारान ॥ सथ माजि हॅन्ज वथ गाशिरावान ।

स्वॅरुगाह नॅनि वानु तस तल पादन
जीवु छुय आदन पायस पेय ।
मनि ह्यथ तिम पाद "विजि" म्वलनावान ॥
सथ मॉजि हॅन्ज वथ गाशिरावान ।

मकान नं. 31

अमर कालोनी, बनतलाब जम्मू-तवी

दूरभाष : 2595992

युथुई नाथ जियन पॅनुनिस कमरस मन्ज खोर चोन, अख सोतेमुच ह्विश आवाज गयस कनन। अथ कमरस ओस फुचिमचि दारि किन्य गाश छकरनु, आमुत। अमि विजि आसु दुहुचि चोर बजे हिश। कमरु ओस बिलकुल साफ युथ जन सचन ति यियु हे बोजनु। दोशवुन्य अलमारन्य ओस बुथ नाहनावनु आमुत तु यिम आसु ओस मुचुराविथ। नाथ जियस ओस ब्रोन्डुय कनन गोमुत जि अतिकी अक्य फटुवानानन ओस गरिक्कन सुत्य बकवास कोरमुत तु रूशित ओस तमीय यि कमरु साफ कोरमुत तु पतु ओस हफ्तस खन्डस अँथ्य मन्ज वोथान व्यहान। नाथ जी ओस त्रन तु त्रुवहन गोमुत जि आवाज कति गयि, येते हि छरुय जाय हेरि अंगर काजवठ त्रावव बोनु गछि न ठस, त्यलि किछ सना आवाज छि, क्रेख ज़जिस नीरिथ भगवाना! मे मा छि कनं खोरान।

नसु बबा कन कथाजि खोरनय, चु ह्य काव गाडुल ओसुख वुठव प्यठ ओसुख बेयि सन्ज कथ निवान तुलिथ। म्य वुछख ओरु युवुनुई पछई आयम न ओंठि वुहरि। ओंठ वरी गयु कालु पँगुहक्य शुराह वरी, न्यसुब वॉन्स। च्य छुय न कांह तखसीर। च द्राख शुरि बाँच ह्यथ तु बचोवुवु जुव, सोरई त्रोवुथ येतिय, म्य छना खबर हेरि बोनु ओस गरु बरिथ तथ सॉरिसुय कया गव ति वुछ म्यान्यव अछव। मगर बु, बु रूदस न ओरुक तु न योरुक। तोहि पतु द्रायु बेयि ति वारयाह, जान कोरुख पान्चालि काव ओंसि यॉग्य गॅमुत्य। जनालव प्यठु फँहलेयि तीलुक्क पाँठय सॉरिसुय पाथलिस तु युस बुथि प्योख तस कोडुख पन्जन तल जुव, काँत्याहन कज्यख दिगु दिय दिय ओंछि, म्य हिव लॉगि ल्यचि कोत गछुहन तिमन ति पँचि न। तिमव पेयि बटुलई गॉजिवादेर, बॉरिल हिव। पखौ सुत्य टासु-नॉविख, तिमव मोना तितुँय अडु मॉर नियख पन्जन वोथरिथ यिथु कन्य गांठ कोकर पूत्यन छि निवान। म्य ओंसि अकि अन्द तुलनु तु बेयि अन्द त्रावन। बु रूदस माया रामुनि नोशि हँद पाँठ्य छोप करिथ। म्य सून्च शायद त्रोवुहस ब जंगि तँल्य मगर क्युथ बँह्य लोगुहस चोटु मौजूरि वाद करुहा ति ओसा म्योन मजाल, यिय तिमन खोश गव तिय कोरुख। वौन्य गव वरी खंडुय योर आव न कांह ति शायद छि पान्चालि काव वौन्य चल्यमुत्य मगर बाद अज खराबी। म्य छनु अज सामरथ, हिर वॉलिस प्यठ छुम जुव वोतमुत। चिह आसन, गरि आसन या ज़्यादु खोतु ज़्यादु दोहु, नाथ जिया! बलायु हा लगय यिनु म्य येतीय त्रावख पँत्यमि गरि कुस यियम बकार।

नाथ जियन ओस पनन्यन हमसायन निश ओंठन वॅरियन हुन्द सारेई दासतान बूजुमुत, यि गव ह्यबुँग हुख, अमा यि कुस बहरूपी छु, ब आस जोरु कालस नालुमोत करुनि, वौन्य कया करु चलुनस ति छुनु वार। चलो यॅलि तिय आसि तोति वुछव, फ्रय्ट कयाजि गछु। नाथ जियन दित्तु अथु ज हल्यन दोन तु ज़रा सम्बलिथ, हे चु छुख तु कुस छुख नोन कयाजि छुख न नेरन।

नाथ जिया! खोच मँ च छुख पादशाह ति ज्ञान्यम पनुन पान, काँचा बेकदरी गॅयम यि गुछिहे न म्य हतस वॅरियस यि म्य यिमन ओंठन वरियन मन्ज गुदुरयवे। म्यॉनि जॅवानी छि सोरेमुच, कोठयन हँन्नु ओंडजि छम ननि द्रामुचु तु अकिसँय जायु छम वौन्य गगरव ति अँद अँद म्यच खॉरमच यथ हालच मन्ज कति पछानख च म्य, हालांकि त्रॅह (30) वॅरी रूँदय अख अकिस लरि लौर।

नाथ जी गव गोतन यिमा सना छु काँसि हुन्द बूत आत्मा युस न म्य बोझनु यिवान छु। नाथ जियन कोर गायत्रेय पाठ तु बडि हटि वौनुन “अगर च बूत प्रीत छख तिय वन, ब गोस न खोचन वोल्। नसु गाशा बु छस नु आत्मा, बु छुस वुनि जिन्दय” खबर कथ गरि छुस प्रारौन। तलुसु प्रौनि पौंद्य तुलतम पॅनुन्यव अथव थौद दयवु तन शेहल्यम। अगर मन पॅचिय बु छुसय यॅथि दरवाजु पॅटिस पॅति किन्य सूरस तु म्यचि सुत्य रलु गोमुत।

नाथ जियन दयुत दरवाजु पॅटिस दॅछनि अथु सुत्य पथ कुन जोरु सान दकु तु वुछुन सूरु बौना यथ पॅजि पौंद्य ओस गगरव हयैर ताम म्यच खोरमच। अमि फिर यि म्यच दोयव अथव सुत्य ओरुयोर कयाहताम दौर चीजाह बास्योस अमा यि मा छु काँसि केन्ह मौलुल चीजाह चूरि थोवमुत वोल् वुछव क्या छ तु यिथु तिथु औनुन कडिथ मगर छु क्या यि, यथ छन पछानुय, केन्ह पलव गोछ आसुन मगर होथ अलेमारि प्यठ छु क्याहताम पलव, यि ओस अख प्रोन क्रमीजि पलव, अमियु पलव सुत्य हयेतुन यि साफ़ करुन अमा अमि मन्जु गयसु बेयि आवाज “नाथ जिया यिम दाग हा छि यचकॉल्य अथ ना अंदि केँह यि बोज तु केँसर बु हा छुस चोन सु लौयुवु थाल यमि त्रहन वॅरियन च्य खँदमथ छय कॅरमुच। बु कथ लगय वौन्य, अगर प्रोनय केन्ह च्यतस छुय त्यलि नितम पानस सुत्य दयवु पॅतिमि गरि शेहँजार मेल्यम।”



गज़ल

—प्रेमनाथ ‘शाद’

दिलुक दँदवन बहारस ग्राव सोजान
अतुर करनय पैतुर थावुन गवा जान ॥
जमीनुक्य तिम बदलवुन्य रंग नु बूदय
न अखताबुय गहान नय शफकु शोलान ॥
अकुय ओव्युल तु जौव्युल ओरिज्वय ह्यथ
जुवान ओमिस पनस रुजिथ अवेजान ॥
यि केँछाह गव ति गव ज्ञन ओदय ओदी
फुटस खँड खँड तु छँकँनु ओव असमान ॥
मुहिथ नियि वावुलिन यनु खाबु ख्वशब्बय
तनय स्वरमॅल्य अँछन अहरेजु तेलान ॥
मलान लछ लोलु नगमन हुँद तरँनुम
तवय प्रथ शाह पजी गोमुत नवहखान ॥
छजल कुल्य गरदि सॅर्य हरदुय नॅ सोंथुय ॥
बुथिस अथु “शाद” दिथ अनहार छरान ॥

H.No. 237

Krishna Vihar

Janipur Colony, Jammu

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—प्रेमनाथ ‘शाद’

जॅमीन चलान रसान छु चस
कदमु कदम मंगान छु ह्यस ॥
क्वहन कहर वनन वुनल
खसव कपौरय सना नबस ॥
बैबुथ वुडव होदुंर हवा
शिशिर्य थँथुर रूमस रूमस ॥
शमा नु महफिलन दजान
वुजार वथ समन बलस ॥
रगन छै रयय नबुज वुफान
वछसु रबुत नु दुबदुबर ॥
कलम छु काचि तल लॅगिथ
कथन बेदिश स्वखनवरस ॥
प्रछव ति ज्ञन प्रछव कॅमिस
दिवान छि गोश कशान क्रनस ॥
वनुन यि छुय ति वरग वन
लबन छि कन हवा कवस ॥
वरुक वरुक संबाल “शाद”
अँजयुक करन पगाह च्यतस ॥



यादिपदर चैय थोवुथ यस तस याद ओस
म्वरदाबाद चै वोनथस जिंदाबाद ओस।
कुलि जगतुकुय सरनी नहनोंविथ ताप चंजव
सेकि सँहरावन मंज कतराह आबाद ओस।
यिम लंगलंजि तम्य सुंजु तिम फोजुमचु आसु चव्यौर्य
युस तम्यसुन्द मनुमन्दर ओस बुरबाद ओस।
यिम छि जमीनस प्यठ द्रामचु कानुजि ब्याल्यन
तेजाब्य अकलिसु युस सग ओस यिम दाद ओस
अँछ्य कडूय कडूय कलु चट्य चट्य लुकअरसाथा ओस
बोजान कांह ति नु लायान युस बस नाद ओस।
आयि यँमि दोहु लवुहँच आरि प्युठय चोरुनु
बस तति प्यठ समयस बुथ फ्यर रुदाद ओस।
आयि पतंगन दशि छैन्य छैन्य तर्य तौति अपोर।
तोरक्य योर तु कथ प्यठ पतु दिल शाद ओस॥

गौनाह कर्य कर्य सवाबा बागि आमुत।
गछिथ रुसवा हिजाबा बागि आमुत।
मोदुर चौक द्यौठ तु नमकीन नी मे कतुरिथ
मे ते ओसुम अजाबा बागि आमुत।
मे ओसुम तापुक्रायन मंज वसुन रद
गौछुम आसुन सुहाबा बागि आमुत।
ग्वसौन्या छुस ब दोपुहम नांगु बाबा
मजा जौवि, तस नवाबा बागि आमुत।
ज्यना त्रुक्य जांह मुड़न हंजु माजि प्रस्य प्रस्य
सवाला लाजवाबा बागि आमुत।
अँछव येलि आँस वुछुमचु आँसि उरियां
कनव दोप असि रबाबा बागि आमुत।
गुलिस्तानस मे कोर कुतु कुतु गुलव नौच
मे वावस मोत शबाबा बागि आमुत।
तुफानुक बल बहारुक वलवला आमुत
करुन क्युत इनतिखाबा बागि आमुत।
यिमेन दवन मंज हुमेन त्रनमंज नु कुर्स गौर
मे पांचन हुंद हिसाबा बागि आमुत।
रजा आँस जौन्य हुंद मस चव कुर्यम क्रेयि
मे मा पोज यिजतिरावा बागि आमुत।

ग्वर वन्दना

-बद्रीनाथ 'अभिलाष'

चाट हाल नौवुय अज शुर ब आस, ग्वर देव जन्मुक खुर मे कास
रथि खार मेंयान्य शासो उशास, ग्वर देव जन्मुक खुर मे कास
मायायि जालस वलन आस, अज्ञान घटि मंज हेयन ब आस
मँरय मँरय तवय जन्मस ब आस, ग्वर देव जन्मुक खुर मे कास
दयि गथ वुछनुक छुम तमाह, जन्मस यिनुक नेरियम मुदा
मकसद यिनुक योर यिय छु खास, ग्वर देव जन्मुक खुर मे कास
वतु गथ रथिथ व्वन्य सथ छु चॉन्य, अँजराव कर्मक्य न्याय मयान्य
सरखम कैरिथ छुय चोन दास, ग्वर देव जन्मुक खुर मे कास
योगी चु छुख रुगी बँ छस, दौरय दौरय जन्म चामुत मे मुस
यितु गछ यिवान छन व्वन्य मे रास, ग्वर देव जन्मुक खुर मे कास
पदवी चै प्राँवमुच छय महान, प्रजुनावि सुय यस आसि ज्ञान
अज्ञान मे छुम अजलुक मिरास, ग्वर देव जन्मुक खुर मे कास
योगी गिन्दान छुख योग रास, मौख चोन प्रजलान सिरयिखास
म्वखसुय सरसस्वती हुंद चै वास, ग्वर देव जन्मुक खुर मे कास
समभाव खौनि मंज छुख रथिथ, क्रोधस त लौभूस कलु चटिथ
अहमस त मोहहस करिथ च्चग्रास, ग्वर देव जन्मुक खुर मे कास
"अभिलाष" यछाये आव योर, तप जप यिमा ज्ञानी बिचोर
ज्ञान ध्यानु निशि बिलकुल मौखास, ग्वर देव जन्मुक खुर मे कास

भी-इन-"अभिलाष" दुर्गा नगर सेक्टर-1 तिथि 25-9-05



दोयुम कुस्त

अथ वति पकनस छे पछ तु अकीदथ रहबरी ति करान तु अथ रोट ति करान। अत्यथ छे ज्वहदु गॅरी वॅस्य प्यवान। पान शुमरौविथ पोज प्रजु नावुन तु ला महदूद कुन्यरुक एहसास गछुन, पनुन पान जुज अज कुल जानुन, नार बॅरुयशन सीनु दारुन तु पतु इशारन तु रमज्जन मंज इजहार करुन छे नु जोदूगरी बल्यकि तलवारि दारि प्यठय पकुन-भगवत गीता छे वनान श्रद्धावान लभते ज्ञानम्। गरज ज्ञानुव तु स्लूकुच वथ यियु तॅली अथि यॅलि अकीदथ वुसवार आसि यथ नु शकुच मिलुमिश रलु आसि। महकम यकीन छु मँजिल लबनुय जमानच, लोल तु हिशर छु जादि राह। सॉल्यकस छु मॉर्यफतुक खुमार पखव रौसतुय व्वफुनावान। यि छु सु रस यथ अबदी नशु छु। यि छु सु मचर यैत्यथ दुनयाँवी होश मँदी दम फुठय छि गछान। बॅ कोलि समद मीर

गॅय कॅह कौनी चाय मंज फानस-जॉन्य दौगन्यारस दिनुह्य है चाख खय तति फुर है नफा न्वकसानस गॅय अद पानस पानु मुशताक।

अजली हुसनुक इजहार सु ति हवनर मँदी सान छु सूफी शॉयरी हुंद अख खास वसुफ, व्वन्य गव यि मासूस करनु बापथ छु सन्यरन सनुन प्यवान। हुसनुक मेनु तील छु नजर पयमानन प्यठ सुनहसर, अति छु कॉफिर बॅनिथ यकरार करुन प्यवान। सु दुनया छु यमि दुनयाहु निशु ब्योन ति बिदून। मूमिन सॉब छु वनानः सॅदरस मंज बाग छय जून डबा-तथ मंज बॅसिथ सु छुम पानय नय तनि न्यंदर नय तति शबाह हबा यि छुय गुमानय।

सूफी शॉयरी छे नु कुनि रंग वॅस्य पायु। अथ मंज छि तिम सॉरी सिफथ यिम जान शॉयरी हुंदय लवॉज्यमात छि। अथ मंज छे नगमुगी ति तु साजुत

ति। यि छु सोन हावुन तु बावुन लायक सरमायि। अथ सरमायस छे अख सॅन्य तु गॅन्य नजर दिनुच जौरुथ यि मशरबस त्रावन्य गौ पननि ताब नाक प्वत काल, पननि मॉर्य मंदि तु म्वललि सरमायि निशि अथ छलुन। सूफी शॉयरी हुंज लगहारययत, सिफथ, हुसुन, बरजसतुगी, नगमुगी छे अथ शॉयरी अमरयथ चावान तु अमर बनावान। सूफी शॉयरी छे पनुन्य तैह तु त्वछ। अथ छि पनुन्य अख मखसूस लफजु राश तु अम्युक अख खास वरताव। अथ छि पनुन्य इसतिलाहात, अलामॅच तु तरकीब मसलन कॅह नु, नफी इसबात, पान पुशरावुन, छाय, सियाह पोश, राजुहोज, गुहयरियूज, शॅयि वन, श्य पाश त्रव्पुन्य नीसती, डॅहिथ न्युन, दौगन्यारुक्य ठॅर्य, अॅलमि लुदनी, नयि हुंद गुन गुन दरशन दॉर, कलुवाल, पान सर करुन, कॅहवचि खसुन, न्यबुर प्यट अंदर अचुन, यार गारुन, नार गौसुल करुन, जिंदु मरुन, सू हम सू, प्रानु चूर, जान मिलु नावुन्य, चाँगि रथ जालुन, मछि माज ख्योन, नय नालुन्य, अॅछव बोजुन, कनव वुछुन, बॅन्यर, नाखून सत्यु असमान खनुन, पोछर पनु पनु गछुन, मुह, लूब, काम, अॅहंकार, लोसुवुन ताफ, त्रिटि अॅशकुनि सर द्युन, तुलु त्यंगल चायुन्य, प्वन्य, पाप, दरदुच तबुर, समा क्रय, वहदॉयत, चेशमव पकुन बेतरि। यि शॉयरी समजुन खॉतर गछि यिमन तरकीबन, अलामॅचन तु इसतिलाहातन हुंज जान आसुन्य।

शाह गोफूरन छे यिम अलामॅच वरतावनस सुत्य सुत्य शासतुर ति वरतोवमुत। सूफी शॉयरी मंज छु शाह गोफूरस अख खास मुकाम हॉसिल। शाह सॉब छु मॅसती तु मसरतुक आलम तमि अनु मानु बावन जि

परन वोल् छु मस त मसरूर गछान। वनान छु :-
माशाके सँजे हुसनु तरवारे-आशक कोनु तथ दारे सर
अशकय आशकन ताज छुय शेर अशकय छुय अलाह अकबर
अशकय पोशा फवल हर थरे आशक कोनु तथ दारे सर।

यि अशकुक् ताज यैलि नसीब छु सपदान मँसती
छि नु हदय रुजान। आशक छु नु जुव फिदा करनस
दारेग करान। अँशक छु बदंस त परवरदिगारस म्युल
करान त दोगन्यार छ वँसिथ प्यवान। आशक छु मॉर्यफत
मस नँट्यव त नारयव चवान। यैलि कुन्यर छु सर गछान
आशकस छि शाह पर म्वयसर गछान त वुडवुक्य ठुरय
छि नेसतनाबूद गछान। शाह गोफूरन शासतुर वरताव
छु परन वॉलिस कति कोर वातु नावन त नामौलूम
सरहदन हुंद सॉल कर नावन वुछ तव :-

यौत यिथ जनमस केंह छु नु लारुन-दारनायि दारुन सू हम सू
ब्रह्मा, वेशिन, महीशर गारुन-शेफ ही छुय तिहुदुंय जुव
पान ऐ खटनै जान हयख मारुन दारनाथि दारुन सू हम सू
बशर त्रॉविथ ईशर गारुन-ईशरस सृत्य रोज सपदख सू
ईश्वर सपदुन गव शरीर मारुन-दारनायि दारुन सू हम सू।

अहुँज यिछ शॉयरी कुनि मजहबुधि लोंचि गंडन्य
छे नु म्यॉन्य किन रवा। यैलि अस्य पनुनिस पोत
कालस प्यठ नजर छि त्रावान असि छु बौद्धमतुक त
पतु कौशार शिव इज्जमुक शुन्य वाद त अमि ब्रुहिम
सगुण वाद अँछन ब्रुह कुन यिवान। यि छि पान
पुशरावुनुच कथ, यि छि रियाजतुकि जीरु बमुच कथ,
यि छु अँदरिम केशुन त पतु पानय ईशर सपदुन ति
क्याजि तस सृत्य रुजुन सृत्य छु दोगन्यार वँस्य प्यवान-
आशकस त माशोकस म्युल गछान त यकसान सपदान
योह्य गव दारनायि सू हम सू दारुन या अंतरमुखी
संपदुन तू मन शुदी व मन तू शुदम छु दॉयमी स्वख
तु सौकून। यि शॉयरी छे व्वदं तजरुबन हुँज बावथ
तु बे फरुक इजहार अथ छे खयालुछ त्वछ आफोँकियत
अता करान।

साकी सॉब छु लेखान मै छे कौशरि शिव मत
मुकाबलु शाह सॉबस प्यठ न्यर गवन वाद खौत सगुण
वादुक असर बासान युस मादव आचारी त रामानुजस
ज्याद नखु छु" मँजीद वनान जि शाह सॉबुन मोशूर
वचुन "सू हम सू" छु अख मुकुमल लीला। वनान
छु "सू हम सू तरकीब छे स्यदि स्यदि उपनिशदन हुंद
सु सदा युस अज ब्रोंह जु सास वँरी ग्रेडियेव" अछयनि
दय लोल थावन वोल् याने आशक छे अशकस शेरि
लागन त अशक नारस पान थहि लायान। तँमिस छुन
नफा न्वकसानुक कांह अंदेश रोजान। सु छु तनु मनु
महबूबस प्यठ फिदा स्पदान। अशक छु तँहुँजि जिन्दगी
हुंद लुबि लुबाब। अमिनिश दूर गछुन या बिदून रोजुन
छु नु तँमिस कुनि ति रंग मनजूर। शाह सॉब छि अमि
हालुक बयान यिथ पौदय करान।

हेसु रोज वेसिये अशकुन्यन दावन
यि अशक अथु जांह त्रावन नय।
बु डहिथ न्यूनस अशकुन्य वावन
यि अशक अथु जांह त्रावन नय।
त्रयि सर आशक तन ओस नावन
तन मन ओस मिलु नावनय
आशकस क्याह करि सूद या तावन
यि अशक अथु जांह त्रावन नय। (नै)

शाह शॉब कमन त्रेन सरन हुंद जिकिर छु करान
यि वनुन छु हना मुशकिल। अथ सफरस मज छि
वारयाह पडाव। म्यॉन्य किन्य छु पान मशॉरावुन, सूद
व जि्यां, नफा न्वकसानुक ख्याल त्रावुन त अँशक
नारस व्वठ छुनिथ तन त मन मिलुनावुन ताकि दुनियॉवी
आलूद गियव निशु पाक गँछिथ सपदि आशक माशोकस
सृत्य म्युल गछुनस लायक। यार दोद ललु नावनस छा
आशक लुकु पामन खूचिथ यारस मशॉरविथ हयकान!

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व्यनय

—पी. एल. भान

न्यथ पूजा कर शिव शकरसुय जॅरस जॅरसुय मंज छुय व्यास
हरि ओम तत सत गरि गरि परं सुँय॥ जॅरस जॅरसुय मंज छुय व्यास।
चु क्याजि गछान तिरथन तु मॅन्दुरन चु क्याजि वहमन मंजहनु आख
नोनें वुछ मंज छुय मनु मन्दरुँसुय॥ जॅरस जॅरसुय मंज छुय व्यास।
ओंमकार शब्दाह मनि सनिरावुन नावुन पान गॅछि परमदामु सूँत्य
शमु दमु जीवो अछ ज्ञाँनु गॅरुँसुय॥ जॅरस जॅरसुय मंज छुय व्यास।
दमु दमु गथ कर पनुनिस पानस थानस वातुनस तॉर लागि मा
दामानु रॅटिथुय सोंदुरस तरुँसुय॥ जॅरस जॅरसुय मंज छुय व्यास।
दिलु के दुरवाजु परवाज करुनुय स्वरनुय ख्यनु ख्यनु अख दयि नाव।
अर्पण तन मन गंगा दरुँसुय॥ जॅरस जॅरसुय मंज छुय व्यास।
चॉर्य चॉर्य बाँवु पोश लाग भगवानस होश थाव काँयिम कर जागरथ
अशिवानि गोड़ छुन हॅरी हरुँसुँय॥ जॅरस जॅरसुय मंज छुय व्यास।
क्रयि सूँत्य जीवस गाश मेलोनी यस आसि आशि हुँद चोंग दॅजवुन।
जिन्दु मर रिन्द बन रोज ब्योन गरुँसुय॥ जॅरस जॅरसुय मंज छुम व्यास।
मनुँकुय रॅतनदीप आलवुन शीवस जीवस युस छुय पालनहार
शेयि छुस शेयि हुँद ब्रथ बो दरुँसुय॥ जॅरस जॅरसुय मंज छुम व्यास।
दूर छुय मँजिल वॉरु वॉरु जैनुन म्येनुन क्रेँजिलि पोन्थ वनतु करि क्याह
“प्यारि बानु” दूर कोताह जॅरुँसुँय॥ जॅरस जॅरसुय मंज छुम व्यास।

यि छु सोन तराँनु

—जया सिबू

यि छु चोन तराँनु
यि छु म्योन तराँनु
सऽमिथ मेलव, कोशुर ग्यवव
नुन्द बोन बनव
ग्यवव माजि कऽशीर हुन्द दास्तान
लोलुँ बऽरिथ दास्तान
फौलिमुँत्य दास्तान
यि छु सोन तराँनु
छि शोलुँवुन्य रेह
थ्यकवुन्य तेह
मोहबतुँच आवाज
यि छु सोन अन्दाज
ग्रजवुन सोन साज
काँशर्यत्युक यि राज, यि छु सोन तराँनु
कऽशीर छि साऽन्य
स्यठाह प्राऽन्य

मॉर्य मऽन्ज तुँ ब्ययि नुन्दबाँन्य
नीलमत पुराण इतिहास सोन
अभिनव गुप्त र्योश सोन
कल्हण इतिहासकार सोन
ललदयद छि प्रजलवुँन्य रेह
शब्दन हुन्द छु मेछर तुँ श्रेह
नुन्द र्योश छु अलमदार
श्रुक्यन मंज छु ग्यान बन्डार
श्रीभट्ट छु ताजदार सोन
अऽरनिमाल तुँ रोपुँ भवाऽन्य
इहाऽय शारिका तुँ रॉगन्या साऽन्य
सुर-ताल तु रो'फ सोन
नचुन ति गिन्दुन चोन तुँ म्योन
मूजूद रुजिन नोव तुँ प्रोन
यिहोय छु तराँनु सोन।

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अकुर्य ओंकार युस नाबि दरे
 को 'म्बुय ब्रह्मांडस सो 'म गरे
 अख सुय मंत्र च्यतस करे
 तस सास मंत्र क्याह करे
 ओ 'मुँय छु वो 'थ-पथ ओ 'मुँय छु सो 'रुन
 ओ 'मुँय छु उपदेश परम ज्ञान
 ओ 'मुँय परुन ओ 'मुँय सो 'रुन
 ओमँसुँय सूँत्य छय ज्ञानी ज्ञान



अकाण्डब्रह्माण्डक्षयचकितदेवासुरकृपा-
विधेयस्याऽऽसीद् यस्त्रिनयन विषं संहतवतः।
स कल्माषः कण्ठे तव न कुरुते न श्रियमहो
विकारोऽपि श्लाघ्यो भुवनभयभङ्गव्यसनिनः

“SHIVA PUJA”

With a love for the happiness of different beings Siva Puja shall be performed—so say the wise men. The pedestal represents Siva's consort Parvati and his phallic emblem represents the sentient being. Just as Lord Siva remains ever in close embrace of the goddess Parvati, so also the phallic emblem holds on to the pedestal forever

The devotee shall install the phallic emblem and worship it with the 16 prescribed types of homage and services : Invocation, offering the seat, water offering, washing the feet, water for rinsing the mouth as a mystical rite, oil bath, offering of cloth, scents, flowers, incense, lamps and food, waving of lights, betel leaves, obeisance, and mystical discharge and conclusion.....Everywhere Siva accords benefit as befitting the endeavour put in.

Vidyeshwarasamhita 11.22-35

Siva has no binding form, Siva is not perceivable by the human eye; therefore, He protects the disciple conforming to dharma in the form of a guru. The guru is none other than the Supreme Siva.

Kularnava Tantra